THE STORY OF THE PRAYER BOOK

REV. A. ALLERTON MURCH

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THE

STORY OF THE PRAYER BOOK.

ITS ORIGIN, SOURCES AND GROWTH.

BY THE

REV. A. ALLERTON MURCH, A. B., B. D.,

CHRIST CHURCH, SALMON FALLS, N. H.

LUKE II. 1: "*And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.*"

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To the

REV. GEORGE LEWIS, D. D.,

PASTOR OF THE CONGREGATIONAL CHURCH,
SOUTH BERWICK, ME.,

AT WHOSE REQUEST THIS WORK WAS BEGUN,

AND THE

REV. I. W. BEARD,

LATE RECTOR OF ST. THOMAS' CHURCH,
DOVER, N. H.,

AT WHOSE SUGGESTION IT WAS COMPLETED,

WITH THE HIGH ESTEEM OF

THE AUTHOR.

PREFACE.

MOST of the works which give the history of the Prayer Book with any approach to completeness, are too lengthy for the hasty general reader. It has seemed to me that there must be a place for a shorter work which should still go over pretty nearly the whole ground. In this volume, therefore, I have tried to be brief as well as reasonably complete; and of course I have also tried to be truthful and accurate, and not entirely uninteresting.

The facts stated are such as are well known to students of the Prayer Book, and so I have not deemed it necessary to encumber the pages with notes and references. Such authorities have been consulted as seemed to be necessary, but not a great number. I append a list of them.

The making of this volume has given me benefit as well as pleasure, and I hope that others may receive similar benefit and pleasure from its perusal. A. A. M.

SALMON FALLS, N. H.,
St. Andrew's Day, 1898.

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BLUNT. "The Annotated Book of Common Prayer."

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LUCKOCK. "Studies in the History of the Prayer Book."

PROCTOR. "The Book of Common Prayer." With Bishop Perry's Preface.

HUNTINGTON. "A Short History of the Book of Common Prayer."

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SMITH'S "Dictionary of Christian Biography."

SCHAFF-HERZOG. "Encyclopædia of Religious Knowledge."

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PART I.

ORIGIN AND SOURCES OF THE PRAYER BOOK. TO 1549.

PART I.—ORIGIN AND SOURCES.

1. If we were asked about the origin of the American Prayer Book, we might say that it was the result of a revision of the English Prayer Book of 1662, influenced largely by the Scotch Prayer Book of 1637. But then we should have answered the question only in part, perhaps, because the questioner might be in search of its ultimate origin.

In like manner we might say that the English Prayer Book arose from the translation and revision of Latin books of worship which had been used in England before the Reformation. But that would be an unsatisfactory answer, because it is generally known already. And so I think that the most satisfactory method will be to begin near the beginning, and to notice briefly the changes which have taken place in liturgical worship since very early times; and then we shall have learned something about the ultimate origin of the English Prayer Book.

Liturgical worship of some kind, using

ner,—it seemed to be necessary, or at least advisable, that the celebrations should be observed with more or less of form and ritual. This is attested by early Christian literature. Clemens Romanus was the third, or possibly the second, Bishop of Rome after the apostles. The lately discovered complement to his first letter contains liturgical phrases which are also found in the liturgy of the Church of Alexandria. This was probably written at about the close of the first century A. D., and it is considered authentic. Pliny's letter to Trajan, in which he makes inquiry as to what his treatment of the Christians in his province shall be, was probably written at about the year 111 A. D. In that it is stated that the Christians were accustomed to meet together on a fixed day before it was light, and to sing responsively a hymn to Christ as a God, and to bind themselves by a solemn pledge (sacramento) not to commit any crime, but to abstain from theft, brigandage and adultery, to keep their word, and not to refuse to restore what had been intrusted to their charge if demanded. After these services they were accustomed to disperse, and to assemble again at a later hour to partake of a common meal.

The testimony of the Christian Apologists is similar. Justin Martyr, who wrote about 160 A. D., is the only one of them who gives any details of the worship and observances. He gives great prominence to Baptism and the Holy Eucharist, the one as admitting believers to the benefits of the New Covenant, the other as the Church's spiritual sustenance and greatest act of worship. He describes the manner of this worship with considerable care. In the other apologists notices in regard to worship are incidental only; but, so far as they go, they do not give any different view from that found in Justin. Eucharistic worship seems to be the only observance of the Lord's Day to which any of them makes allusion. The term *liturgy* came to be applied to that distinctively. The peoples of the East are much more formal and demonstrative than we are, and among them, even in the very early days, there was so much ritual as would without doubt seem to most of us to be excessive, and perhaps uncalled for.

But the liturgies in various places were somewhat different. Of course, they all resembled each other, and they were the same in their essential features; but in

minor points there were marked differences. It is commonly assumed that there was some normal form used by the apostles at the first, and that certain changes were almost immediately made in this apostolic ritual, to adapt it to local needs and conditions and circumstances. That may have been so,—probably it was so,—but, at the same time, it seems to me that this apostolic ritual, or liturgy, must have contained only a very few fixed forms, and those only the essential ones. The Liturgy of the Apostolic Constitutions, so-called, purporting to have been compiled (or written) by Clement of Rome from the teachings of the Twelve Apostles, is manifestly the product of a much later age.

A liturgy is mostly a growth. The apostles could not do everything, and they had other work to do than to compile and introduce liturgies, except those of the simplest kind. I can conceive of them as teaching the Lord's Prayer, a Creed, the Summary of the Law, the Ten Commandments, our Lord's Words of Institution in the Holy Eucharist, some sayings of our Lord—indeed, many of them, some of the Psalms and some of the prophecies concerning Him, and a few other things of

a similar character. These things would indeed make quite a liturgy; but it would seem to me that the apostles would not be careful to give these things in any fixed and unchanging order. Of course, it is certain that they transmitted the facts upon which, and probably the principles in accordance with which, Christian liturgies might be constructed; but the work itself could with safety be left to those who should come after.

It seems likely, or at least possible, that there were very many liturgies at first, to suit the needs and tastes of different regions and of different bodies of clergy. Indeed, it would seem almost certain that for a long time there was very much worship that was not liturgical except in the freest way, with the greatest liberty in prayer and praise. Then when different customs came, it might be that each locality would have a liturgy of its own. Soon it would come about that the ones which seemed to be the best in different localities would gain ascendency over the others. Those used in the largest places, also, would have a manifest advantage. And, too, as the Church continued to go into different places, or as it would spread from various great centers, some particular liturgies would come to be more widely used.

It is ordinarily stated that there were four great liturgies at the beginning, or immediately after the apostolic age. If the development was such as I have suggested, it would seem to be more correct to say that in the third or fourth century there had come to be four families or sets of liturgies. The traditional idea, however, is quite as likely to be the true one, that at the first there were four liturgies only, and that, as the church spread, others were derived from them by revision, to suit different circumstances and conditions, in much the same way as that in which the American Prayer Book was derived from the English one. Without enlarging upon this, it is easy to see that there would be growth and change all of the time. And these changes would be very great in the course of fourteen hundred or fifteen hundred years. Men of different centuries would differ in taste and judgment, as well as in needs and desires.

The local reasons for change which have been already spoken of, would continue to be active. There was no art of printing, to aid in fixing the same old forms. There was development in theology also; and liturgical development must follow after that and keep pace with it.

But, still, with all the additions that were made to the liturgy, and with all the changes, the essentials remained everywhere and always the same, just as they were at the beginning.

I have spoken of the four great liturgies; but there were many others which had a widely extended use through long periods of time. The genealogy and family connection of all these liturgies, using the word liturgy now in its restricted sense, would seem to be about as follows:

1. The Words of Institution used by our Lord.

2. An unknown nucleus of a liturgy used by the apostles.

3. The four great liturgies: (1) That of St. James, at Antioch or Jerusalem; (2) That of St. Mark, at Alexandria; (3) That of St. Peter, at Rome; (4) That of St. John, or St. Paul, at Ephesus.

From (1) the Liturgy of St. James there came successively those of St. Basil (Cæsarea, 329–379); St. Chrysostom (347–407); Constantinople; the present liturgy of the Eastern, or Greek and Russian Church. Also, the Syriac Liturgy of St. James, and the monophysite liturgies.

(2) From the Liturgy of St. Mark was derived the present liturgy of Egypt.

(3) From the Liturgy of St. Peter there came the liturgy of St. Ambrose (340–397); and from that the present liturgy of the diocese of Milan. Also, those called the Sacramentaries, of St. Leo (440–461), of Gelasius (492–496), of St. Gregory (590–604); and the present Liturgy of Rome.

(4) From the Liturgy of Ephesus (St. John), came the liturgy of Lyons; and from that the Mosarabic or Spanish Liturgy; also the liturgies of Britain and of Tours.

From the two latter and the Sacramentary of St. Gregory, came Augustine's revised Liturgy of Britain, in the early part of the seventh century. From this, in about 1085, revised by St. Osmund, Bishop of Salisbury, came the Use of Sarum, and the other uses prevalent in England at the time of the Reformation—those of York, Hereford, Bangor and Lincoln. From these came the English Prayer Book, and from that the Scotch; and from the two latter the American Prayer Book was derived.

I have by no means mentioned all the liturgies of importance, but only the principal ones. Some of these are often spoken of under some alternate name.

It will be noticed that the various liturgies in use in England at the time of the

Reformation, and from which the present English Prayer Book is largely derived, had not come primarily from Rome, as many imagine, but from Ephesus. It is to be said, however, that the *text* of all of these "uses," so far as the *Mass* was concerned, was that of the Sacramentary of St. Gregory.

The earliest liturgies were in the language of the people who used them. Most of them were at first in Greek, because that was the language most widely diffused; for a long time, without doubt, the language most used even at Rome. But there were also liturgies in Syriac, in Arabic, in Coptic, and in various other languages in different countries. The liturgy of the Eastern Church is still in Greek, and that of the Egyptian is still in Coptic; but those of the Western Church had come to be in Latin long before the end of the fifth century. They had been put into Latin because that language was the literary language best understood where they were used. It was the vernacular all through Southern Europe, and was understood by some in more northern regions. No attempt was made to translate the liturgy into the languages of

barbarous tribes, partly because it would have been practically impossible in those days when there were so many dialects in use, most of them not well fitted for such a purpose. It had also come to be felt that such a thing would be a desecration. Hebrew (or Syriac), Greek and Latin, were the sacred languages, because in them the accusation was written upon the cross. The translation of the Bible into Gothic by Ulfilas might seem a violation of this principle. But that translation was not to be used in worship. The liturgies were not thus translated.

For several centuries before the Reformation began, Latin had ceased to be spoken as a living language of the people anywhere, even in Italy itself. But it was still retained without change in the worship of the church; and there were many reasons why this seemed to be advisable. In the first place, all other western languages were in a state of flux and change. They were mostly a chaos, a mass of dialects, no one of them in general use over any very great extent of country. But Latin was permanent and fixed. It seemed to have been made on purpose, and fossilized as a sort of universal language, which would be the

same everywhere, in all parts of the world and for all future ages. It was not difficult to learn. It was not difficult to understand. Its words and phrases were definite in meaning.

Latin was everywhere through the West the language of scholars, of philosophers, of theologians, of travelers, and of diplomats, just as it continued to be until not so very long ago. It was the language of Rome also, and of the Church universally in the West; and to worship God in different languages and dialects would seem to be a violation of unity.

It seemed to many, also, as if it would be difficult to keep the one true Catholic doctrine, except in the one tongue in which it had so long been enshrined. In the confusion of tongues the tower would fall, and heaven could not be reached.

Another reason why Latin seemed an ideal language for such a purpose, is that it is the basis from which were derived directly most of the languages of modern Europe; and there is perhaps no modern European language which has not many words of Latin origin. Now, why was it not better, the clergy said, that this universal and scientific and diplomatic language

should also be the universal language of Christian worship everywhere, the language of the Catholic Church?

I have an impression that as late as the fourteenth century, possibly in the fifteenth century, it was better, on the whole, to have a great part of the worship of the Church in Latin,—before the invention of movable types, before the modern languages became fixed, while the masses of the people were in ignorance of letters. The Latin language would not be a tongue so completely unknown to the masses of the people in the so-called Latin countries of Europe as it would be in the north, and it might well have been used among them as the language of the Church for a much longer time than in Germany, Britain and Scandinavia. And it is an interesting fact, in this connection, that while the northern countries became Protestant, the Latin countries remained Roman and papal. The difference in language may have had more to do with this than is sometimes thought.

But whatever may have been the case in the past and in other countries, it is certain that in England in the sixteenth century, and indeed long before that, it was impera-

tively necessary that the language of the Church, whether in Bible or in ritual, should be the same as that which the people spoke, and which the people understood.

We must not suppose, however, that no efforts had been made before that to teach the people in their own tongues what the worship meant, and what the doctrines of the church were. A great deal had been done with that end in view, at various times; indeed, it would seem as if there must have been continuous efforts in that direction; and the practice of Confession itself, and the observance of all of the Seven Sacraments, while it made the Church a real thing to the people, must have taught them much about the will of God and the way of life. It seems to me that in those dark days many of these corruptions even were providential, and resulted in good.

Long before the Reformation began in England efforts were made to have the people understand the purport of the services. It was not all darkness and carelessness. It is asking us to believe too much, when we are told that there had been nothing but corruption in the Christian Church for centuries—that the vast body of the clergy were thinking only of their own earthly

comfort—that pastors cared nothing for the salvation of their flocks—that the whole vast body of the monks, as well as all the rest, were entirely and universally living for themselves alone, and that all Christian prayers and Christian praises were looked upon by the vast body, both of the clergy and of the people, merely as magical rites.

From the earliest periods we find injunctions placed upon the clergy that they should be careful to teach the people the Creed, the Lord's Prayer, and the Ten Commandments in their own tongue. For example, in the year 740 A. D., there was a canon of Egbert, Archbishop of York, to the effect "that every priest do, with great exactness, instil the Lord's Prayer and Creed into the people committed to him, and show them to endeavor after the knowledge of the whole of religion, and the practice of Christianity." About the same time in the province of Canterbury, it is ordered that they "instil the Creed into them, that they may know what to believe and what to hope for." Two centuries later there is a canon of Aelfric, Archbishop of Canterbury, enjoining the clergy to "speak the sense of the Gospel to the people in English, and of the Pater Noster and the

Creed, as often as he can, for the inciting of the people to know their belief, and retaining their Christianity." Similar injunctions are to be found in the laws of Canute, in the eleventh century, the Constitutions of Archbishop Peckham in the thirteenth century, and in the canons of many diocesan synods of various dates in the mediæval period.

Many expositions of the Creed, Lord's Prayer, Ten Commandments, and other principal formulæ of the faith are also to be found in English; and these all give testimony of the same desire of the Church to make the most use possible of the language spoken by the poor of the day. Interlinear translations of some at least of the offices used in public worship were also provided, especially of the Litany, just as the English and Welsh Prayer Book of the Church of England, or the Latin and English Missal of the Roman Church, are printed in parallel columns in modern times.

But books were scarce and costly, and very few people could read. The monasteries produced all that were made, and it was slow work. They did something for the poor by means of horn-books. These were fastened up in the churches or other

places of worship, and usually had written upon them the Creed, the Lord's Prayer, and the Angelic Salutation, or something else of a similar character.

Of course it is understood that there were many other services through the day than that of the Mass merely. The canonical hours, as they were called, were observed to some extent quite generally, and there were times when they were observed in the monasteries with great exactness. These were a gradual growth from the prayers which the devout Jews had been accustomed to offer at the third, sixth and ninth hours of the day, or in the morning, at noon, and in the evening; and it had come about that the full rule required as many as eight, and sometimes nine, distinct services during the twenty-four hours. These were Nocturns or Matins, sometimes called cock-crowing, as early as about two hours after midnight; Lauds, about daybreak; Prime, at about six o'clock; Tierce, at about nine o'clock; Sexts, at noon; Nones, at about three o'clock in the afternoon; Vespers, at about six in the evening; Compline, at bed-time. And to these was added, in some monasteries, Lucernarium, just after the lighting of the

lamps in the evening, although this service was usually joined on to Vespers. These services, all of them, consisted mostly of psalms, with prayers and versicles. The whole of the psalms were supposed to be read through every week. These services for the hours were the daily services. In addition to these, besides the service of the Mass, there were various Litanies, and the offices for special occasions. There was considerable reading from other parts of Holy Scripture besides the Psalms, at one time or another; and there was much reading from the Lives of the Saints, with whom the calendar was almost filled to overflowing,—or the Legends of the Saints as they might more properly be called.

It was often the custom to accumulate several of these services together, one immediately following another, just as is the custom to-day in the Roman Church, and as our custom is when we have Morning Prayer, the Litany, and the Holy Communion, or any two of them, follow each other in quick succession.

These services, of course, were originally all in Latin. The books containing the daily services were called Breviaries or Portfories. The Mass Book was called the

Missal. The books containing occasional services were called Manuals. Those containing the services which could be used only by a bishop were called Pontificals. These latter were always in Latin only.

A very important book was the Ordo, or Ordinal, which in the fifteenth century came to be known as the Pica, or the Pie. It was a sort of book of rubrics, which regulated the whole duty of the Canonical hours. The priest, on referring to this, might learn, according to the dominical letter, what festivals he was to observe, and the proper office appointed throughout the year, at least so far as any changes were required in the common office of the day.

These were the principal service-books in use in England in the early part of the sixteenth century; and those which we need especially to keep in mind are the first three mentioned, the Breviary, the Manual, and the Missal, because they contained about everything with which the people had to do. Some of these, however, were known under different names, and there were also various other books which contained some parts of the service. One list of such books, published in 1544, speaks of "the Masse-book, the Graile, the Hympnal, the Antyphoner,

the Processyonall, the Manuel, the Porteaus, and the Prymer, both in latine and also in english." And the statute of 1549, which ordered the old church-books to be "abolished and extinguished," described them under the names of Antiphoners, Missals, Grayles, Processionals, Manuals, Legends, Pies, Portuasses, Primers in Latin or English, Couchers, Journals, and Ordinals.

The Portiforium, another name for the Breviary, had a variety of English equivalents – Portfory, Portuary, Portuis (or Portuise), Portuasse, Porthoos, etc. The Breviaries were also sometimes called Books of the Hours, and, in later times, Primers.

There were also smaller offices or books of devotion for the people. Such were The Hours of the Holy Spirit, of the Blessed Trinity, of the Holy Cross. The most complete of all was The Hours of the Blessed Virgin. This was commonly called the Little Office. It was said by certain orders of monks, at one period, in addition to the Divine Office; but it was used mostly by the people, who were very zealous in its use. Sometimes there were published with it also the Litany and occasional prayers; sometimes the Dirge, the Seven Penitential Psalms, and various offices and prayers.

These minor offices were entirely in Latin for centuries, but they were put into the vernacular, Anglo-Saxon, at first in part and arranged in an interlinear manner, and then more fully, long before any other of the devotions had been translated, except probably the Creed, and the Lord's Prayer, and the Ten Commandments. The very earliest of the Anglo-Saxon Primers are supposed to have contained these latter; but those that followed at intervals contained other devotions of various kinds, until finally the Primer contained all the most important parts of the Breviary, and more.

There is in existence a Prymer in Latin and *Anglo-Saxon* which must have been written as early as the tenth or eleventh century. As early as the fourteenth century, Prymers in Latin and *English* began to be used by those who could afford them and could read them. They usually contained about one-third of the Psalms, the Canticles, the Apostles' Creed, with a large number of the prayers and anthems, and sometimes with hymns. They continued to be published up to the end of Henry VIII.'s reign, and in a modified form even later than that. Of course, they must have contributed to familiarize the people, to

some extent, with a large portion of the Latin services. The contents of the earliest known copy, probably dated about 1400, called Maskell's Prymer from its modern publisher, are as follows: Matins and Hours of Our Lady, Even-song and Compline, the Seven Penitential Psalms, the Fifteen Psalms [120–134, called Psalmi Graduales, supposed to have been sung on the fifteen steps of the Temple], the Litany, Placebo, Dirge, the Psalms of Commendation, Pater Noster, Ave Maria, Creed, the Ten Commandments, the Seven Deadly Sins.

In the place of Service books, also, the laity had been provided with devotional expositions of some of the services. Such a book in English rhyme, called "The Lay Folk's Mass Book, or the Manner of Hearing Mass, with Rubrics and Devotions for the People," was written in the twelfth century, and was very extensively used for a long time. Another similar book in English prose, called "My Lady's Mirror," was written about 1430, and printed in 1530. It is a commentary upon the Hours, or Services for every day in the week, and upon the Mass—the whole of the former and the layman's part in the latter being translated.

The translation of the Bible had also

helped to make the public services more instructive. When manuscript English Bibles became common, in the fourteenth century, they usually contained a list of the Epistles and Gospels used in the Service of the Mass; and of course this tended to make some of the people more familiar with their meaning.

It ought to be mentioned also that there was a popular service, held at about nine o'clock in the morning on Sundays and Festivals, called "The Aspersion Service," which consisted of the Aspersion, or sprinkling, of the people and the Church with blessed or holy water, followed by the "Bidding of Bedes" and a sermon or homily; and in this service the vernacular was used long before the Latin was given up in the other services. But even in this service there were several collects or prayers in Latin.

This was the general condition of things in England, as regards books of worship, before the Reformation began. I have not dwelt at all upon the many corruptions in the worship caused by the corruptions in theology; the worship of the virgin and of the saints, corrupt and superstitious practices in the Mass, as well as in the other sacraments, and the excessive ceremonial which had been made almost necessary from

the fact that the words used were in a language unknown to the worshipers. All these things are well understood by all of us.

But at length a change came. No matter about the causes which had produced it, the translation of the Bible, the invention of movable types, the revival in learning and letters, the ferment on the continent, the influence of Luther and Zwingle and Calvin and the rest, the influence of Wyclif and the Lollards in England in the years gone by, the corruptions among the monks and the clergy, the tyranny and worldliness and extortions of the Papacy, the quarrel on account of the divorce, the commingling of lust and greed and self-will and arrogance and conscientiousness and manliness and righteousness on the part of the king, the commingled worldliness and righteousness of the nobles and of the people, the subserviency to the king, as well as the courage and the love of liberty, among all classes in the realm; whatever may have been the cause or the causes for the change, the change had come. Rome was no longer supreme in England. Romish theology and Romish customs and Romish language were at a discount, and corresponding changes in the ritual of worship were imperatively de-

manded. There must be changes in the form of the services, changes in the language of them, and changes in their doctrinal expressions.

In the first place, the various services had grown into a form which might be well adapted to monasteries, but was not at all suitable for parochial congregations; and after the abolition of the monasteries, it was evident that the services must be revised and condensed for general use. This was not so very difficult a work, for there were many repetitions in them.

As to the language—the idea of giving up the Latin entirely, and having all parts of the services, those for the priests as well as those for the people, in the language which the people spoke and understood, was of gradual growth. In a sermon before Convocation, in 1536, by Hugh Latimer, the preacher, in speaking of Baptism, said, "Shall we evermore, in ministering it, speak Latin, and not English rather, that the people may know what is said and done?" The assent to this change was practically unanimous among the clergy. In a letter to Queen Mary respecting the committee appointed by Convocation in the reign of Henry VIII., for the revision of the services,

Archbishop Cranmer said that although it was composed of men who held different opinions, they "agreed without controversy (not one saying contrary) that the service of the Church ought to be in the mother tongue." Bishop Ridley wrote to his chaplain that he had conferred with many on the subject, and "never found man (so far as I do remember), neither old nor new, gospeller nor papist, in what judgment soever he was, in this thing to be of a contrary opinion."

The principal offices in use in England were those of Salisbury, called the Sarum offices. Some slight attempts to reform and condense these were made in the editions of the Sarum Breviary published in 1516 and in 1531, and the Sarum Missal of 1509 is described as "amended." There was not much variation from the old form, however, except that there was some use made of the principles which were afterwards carried out more fully in the Prayer Book of 1549. The rubrics were somewhat simplified. It was also directed that Holy Scripture should be read in order, without omission. In the carrying out of this direction, the lessons, which in actual use had been shortened at the discretion of the min-

ister, were restored to their ancient length. In 1533 a revised missal was published in which there was an especial apparatus for enabling the people to find the places of the Epistles and Gospels. In 1534 the Bishops began to revise Tyndale's translation of the Bible. Books containing the Epistles and Gospels in English were published, and a fresh impulse was given to the use of Primers in which a large portion of the services was in English, including the Litany and a third of the Psalms. Afterwards the Epistles and Gospels were included in the Primers.

Various editions of the Breviary were published at different times. Some of them were in the direction of further reform, while others indicated a slight reaction. The Primer of 1535 is spoken of by Froude as "passionate and polemical," while that of 1539, under the influence of Thomas Cromwell, was but slightly altered from the Breviary.

Various editions of the English Bible, in whole and in parts, were also being published during these years, and were required to be read in churches. In 1536, in the province of York, and probably also in that of Canterbury, an order of the Archbishop was

issued to the effect that "all curates and heads of congregations, religious and other, privileged and other, shall every holy day read the Gospel and the Epistle of that day out of the English Bible, plainly and distinctly; and they that have such grace shall make some declaration, either of one or of both (if the time may serve), every holy day."

In 1542 also it was ordered by the Upper House of Convocation, "that every Sunday and holy day throughout the year, the curate of every parish church, after the Te Deum and Magnificat, shall openly read unto the people one chapter of the New Testament in English, without exposition; and when the New Testament is read over, then to begin the Old."

And yet, in January of this same year, an Act of Parliament was passed which seemed to be in a direction exactly contrary to those orders of Convocation. Gardiner and the reactionary party evidently had more influence in Parliament. It was alleged that abuses had arisen from the common reading of the Bible; and it was enacted that Tyndale's *false* translation of the Bible should be repressed, and other religious books contrary to the Articles of Faith, also all books

impugning the Sacrament of the Altar, or maintaining the *damnable* opinions of the Anabaptists. The *reading* of the Bible was also prohibited to every one below the rank of gentleman or gentlewoman. No artificers, apprentices, journeymen, servants, or husbandmen were allowed the privilege. And no one was permitted to read or expound the Scriptures in any open assembly without a license from the king or the ordinary.

Two other books ought to be mentioned which had an important influence upon the development of the doctrines held among the people. The first of these, "The Institution of a Christian Man," sometimes called "The Bishop's Book," because it had been set forth by the King through the influence of the Bishops and clergy, was published in 1537. It contained an explanation of the Creed, the Seven Sacraments, the Ten Commandments, the Lord's Prayer, and the Ave Maria, with articles on Justification and Purgatory. Its object, as stated in the preface, was "to set forth a plain and sincere doctrine concerning the whole sum of all those things which appertain unto the profession of a Christian man." Its evident aim was to conciliate the Reformers and the

doctrinal Romanists. The corporal presence in the Sacrament of the Altar was asserted, without affirming that the substance of bread and wine was destroyed. The Supremacy of the Pope was shown to be a usurpation unknown in the primitive ages. On the whole, it favored the Reformed doctrines.

The other book referred to, which was begun in 1540 by a commission of clergy appointed by the King, and was published in 1543, was called "The Necessary Doctrine and Erudition of a Christian Man." It was called "The King's Book," because it had not been sanctioned by Convocation, as the previous work had been, but had received the personal approval of the king, who is supposed to have had a large share in its composition. In many points it was much like the previous work, but on the whole it was reactionary in tendency. It affirmed Transubstantiation, and attempted to justify the recent law which prohibited the reading of the Scriptures by the common people. In most respects it upheld the Romish doctrine, but not in the matter of the Papal Supremacy.

As to doctrinal formularies. In 1536, what was called the Ten Articles of Religion had been set forth by the King with the

authority of Convocation. To read these articles now, one would not suppose that the Reformation had proceeded very far; but it is certain that at the time of their promulgation they were received with greater pleasure by the Reformers than by the Romanists. And a more careful scrutiny shows that they did away with many abuses, and that there were in them germs which would be likely to lead to something better.

But the king soon got an idea that the Reformation was in danger of being too radical in character, and a reaction took place in his mind and conduct. This resulted in the anti-reforming and persecuting Act of the Six Articles, called the Whip with Six Cords, which was promulgated by the King in 1539, with the authority of Parliament and of Convocation. The King's Supremacy was of course upheld in this Act, but also (1) Transubstantiation; (2) Communion in both kinds not necessary; (3) Priests may not marry; (4) Vows of chastity are binding; (5) Private masses are meet and necessary; (6) Auricular confession to a priest is necessary, and should be frequently used. The penalties attached to any preaching or writing against these Articles were terribly severe, being no less

than forfeiture of goods and death. It is believed, however, that these penalties were almost never inflicted. The Act was repealed in the first year of Edward the Sixth.

But to return to the ritual. On March 3, 1541, by order of Convocation, the Salisbury use was adopted throughout the Province of Canterbury, and thus there was secured a uniformity in ritual which had not existed before since the days of Augustine. The Salisbury books were now printed in England, instead of being issued from Paris, as formerly. In 1542 an order of Convocation brought the Salisbury Breviary into use all over England. But all these measures were regarded as only temporary. Of these later books there were printed only as many as were likely to be used at once, because it was seen that a more thorough revision of them must soon be made.

In this very session of 1542–3, Convocation entered upon the work of Liturgical revision, which resulted in the Book of Common Prayer. At one of the first meetings, the president read Letters of Business from the Crown, in which his Majesty directed that "all Mass-books, Antiphoners, Portuises in the Church of England should be newly examined, corrected, reformed,

and castigated from all manner of mention of the Bishop of Rome's name, from all apocryphas, feigned legends, superstitious orations, collects, versicles and responses; that the names and memories of all saints which be not mentioned in the Scriptures or authentical doctors, should be abolished and put out of the same books and calendars, and that the service should be made out of the Scripture and other authentic doctors." The name of Thomas Becket was mentioned in particular to be expunged. For carrying out the details of this work, a committee was appointed which consisted of the Bishops of Salisbury and Ely, each assisted by three members of the lower House. This committee continued in existence seven years. It could not do very much publicly until after the death of Henry, on account of the statute of the Six Articles. Henry died on January 28, 1547. The articles were soon repealed. The committee was then largely increased in number. The Archbishop, Cranmer, became its president; and the First Prayer Book of Edward VI., published in 1549, was the result.

Previous to that time, however, some further progress had been made. In 1544,

a revised litany had been published. It was made up from several old litanies which had been used in processions. It was ordered by Convocation that this should be read in churches after processions, and also that it might be said or sung in processions. It is nearly the same Litany that we have to-day, with the exception of a few prayers to saints and angels, and the clause "from the tyranny of the Bishop of Rome and all his detestable enormities."

In 1545, also, a Primer, called the Primer of Henry VIII., was put forth under the title, "The Primer set forth by the King's Majesty and his clergy, to be taught, learned and read, and none other to be used, throughout his dominions." It had been compiled by Cranmer and approved by Convocation. It contained the Lord's Prayer, Ave Maria, The Apostles' Creed, The Ten Commandments, Certain Graces, Matins, Evensong, Compline, The Seven Psalms, The Litany, The Dirge, The Commendations, The Psalms of the Passion (*xxii.–liv.–lxix.–lxxxviii.–xl.*), The Passion of Our Lord, Certain Godly Prayers for Sundry Purposes, besides the Calendar and the King's Highness' Injunctions. Some important steps, then, towards a satisfactory

liturgy, had been made under Henry VIII.; but it was only a good beginning.

In the meantime, something in the way of revising its ritual had been done in the Roman Church itself. A new version of the Breviary Hymns was issued, under the Papal authority, in 1525. And in 1535–6 a reformed, or revised, Roman Breviary was published, also under Papal authority, by Cardinal Quignonez, a Spanish Bishop. But this Romish work differed from the English breviaries, in that it was not at all intended for popular use, but for the use of the clergy and the monks only. Its introduction in some places for choir and public use led to its suppression in 1568. It is worthy of mention here, both in the way of contrast, and because it was of considerable use to the English committee of revision.

With the death of Henry VIII., and the accession of his only son, Edward VI., a change at once took place in the religious condition of the kingdom. The ministers and guardians of the young king, as well as the king himself, were thoroughly indoctrinated with the principles of the Reformation. Convocation at once took up the delayed work of the revision of the services,

and Parliament gave to the work its hearty support. The newly constituted Committee of Revision consisted of Archbishop Cranmer, and the Bishops of Ely, Lincoln, Chichester, Hereford, Westminster and Rochester, assisted by six clergymen from the lower House, and in some manner aided by Archbishop Holdgate of York and his suffragan Bishops. They set themselves to work at Windsor, in January, 1548, "having respect to the pure religion Christ taught in the Scripture, and the practice of the Primitive Church."

The Order of the Communion was first published. It retained the Latin, revised, as far as through the communion of the priest. The rest of it, including the form for the communion of the people, was in English. This was issued on March 8, 1548, to come into use on the following Easter.

Then the work on the Breviary was taken up, and it was finished by the following November. They then went to work on the Missal again. The whole work was soon finished, was approved by Convocation, and was laid before Parliament on December 19th. It was approved by Parliament in January, although opposed by

eight of the Bishops; and the Act of Uniformity required that it should go into general use on the following Whitsunday, June 19, 1549. It was used by some before that date.

The Committee had had before them in their labors the following books: The Salisbury (or Sarum) Portiforium or Breviary, and Missal, Manual and Pontifical; the York and other English uses also, those of Hereford, Bangor and Lincoln: The Mozarabic (or Spanish) Missal and Breviary; The Reformed Roman Breviary of Cardinal Quignonez; The "Simplex ac Pia Deliberatio" of Hermann, Archbishop of Cologne, 1545; The same in the edition of 1547; The same in English, 1548; Various English Prymers; The Great Bible in English.

The book produced was very different from any English service book that had been seen before. The Romish superstitions had been purged away. The worship of the Blessed Virgin and of the saints had vanished. While most of the book was a translation, the collects for Saints' Days had been almost entirely re-writteu, and some other necessary parts which it had been im-

possible to reform otherwise. The most of the saints had been dropped from the calendar.

But while Romanism had been expunged, the book still clung fondly to many of the traditions of the past. It would not satisfy the ultra-Protestants, for it was still, in the best sense, truly Catholic. The Communion was given in both kinds, but it was required that the bread should be unleavened. The elements were spoken of as the Body and Blood of our Lord, while the Memorial was not so much emphasized as it is to-day. The officiating minister was still a priest. The Holy Table was still an Altar. The distinctive eucharistic vestments were required. Prayers for the dead were retained in the Burial Service, and in the Prayer for the Church Militant in the Communion Office. From the Breviary, Matins, Lauds and Prime, of the services for the Canonical Hours, had been condensed into Matins. Tierce, Sext, and Nones, did not appear, as they had long before that gone out of use. Vespers and Compline had been condensed into Evensong. Matins and Evensong were both much shorter than are Morning and Evening Prayer in the Prayer Books of to-day,

since each began at the Lord's Prayer and ended with the third collect. The Book of Psalms was to be read through once every month, instead of every week, as formerly. In the Communion Office, the Psalms called the Introits, just before the Collects for the Day, were retained.

It was a wonderful change that had taken place from the days when the services were conducted by the priests alone and their assistants, when the people had but little part, and could comprehend but dimly. For, in the fulness of time, there had come to the people of England a book, a Prayer Book, which, through all its revisions and vicissitudes, has remained the same in its most important features; and which had then, as it has now, for one of its strongest claims to men's regard, the fact, asserted in its title, that it was a Book of COMMON Prayer."

PART II.

THE ENGLISH PRAYER BOOK FROM 1549 TO 1892.

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The Prayer Book issued in 1549, of which I have been speaking, is called "The First Prayer Book of King Edward the Sixth." While it is essentially the same as the book used by us to-day, still, when the two are compared, many differences are noticed, of greater or less importance.

I wish to trace briefly the history of the Prayer Book from 1549 to the present time, speaking in a somewhat general way of the various revisions which have been made.

Summarily, the principal editions of the Prayer Book since it was first issued and required to be used in churches, are as follows:

1. First Prayer Book of King Edward VI.—1549.
2. Second Prayer Book of King Edward VI.—1552.
3. Prayer Book of Elizabeth—1559.
4. Prayer Book revised under James I.—1604.

5. Prayer Book revised under Charles II. —1662.

This latter is substantially the English Prayer Book of to-day.

Besides these there have been:

6. The "Scotch Prayer Book," first issued in 1637.

7. The "Irish Prayer Book," which was the English Book of 1662 slightly changed, and then quite extensively revised in the edition of 1877, after the disestablishment of the Irish Church.

8. The American Prayer Book, first issued in 1789.

9. The Revision of this latter Book, completed in 1892.

Several other editions of less general importance will be noticed in their proper place. They may be classed as (1) Independent Prayer Books; (2) Socinian Prayer Books; (3) The Methodist Book of Discipline.

I.

FIRST PRAYER BOOK OF KING EDWARD VI.

This Book has already been described, and its history has been traced. While it was generally accepted and used, still there were very many who were much

displeased with it. It has been said that it gave complete satisfaction to nobody. Those with papistical tendencies, and those who loved the ancient superstitions, were everywhere opposed to it.

In the West of England there was violent opposition to it, even to the point of rebellion. The people in that section did not want a Prayer Book in the English tongue, because they could not understand the English tongue. Their dialects were very corrupt, and could scarcely be called English. The Latin books were endeared to them by long association and because of ancient esteem, and they were familiar with the Romish forms and ceremonies and usages.

And, on the other hand, the Puritan party, the ultra-reformed, disliked the book because it did not go far enough. They desired the removal of everything which might even seem to suggest beliefs and practices which had been dear to Rome. These Puritanical tendencies were especially encouraged and strengthened by certain theologians from the Continent, from Germany and Switzerland, who had come to England and had been put into positions of influence, in the universities and elsewhere.

Especially prominent among these were Fagius, and Bucer, and Peter Martyr, and John à Lasko, a Pole. These were all very able and very agreeable men, but they were not entirely in sympathy with the general spirit and tendencies of the English people.

Their extreme views had been imbibed from Calvin and Zwingle, and had been fostered by the conditions of violence and turmoil in which they had been reared. Of course they were of a cast of mind also which made them well adapted to cherish and to extend such views.

Many of the English theologians also were in most thorough sympathy with these ideas, the most prominent among whom were Bishops Hooper and Ridley. Archbishop Cranmer also adopted these views to quite an extent, and was certainly very much influenced by them. The young king also had a very strong tendency in the same direction—as well as many of the most powerful of the statesmen, especially the Protector, Somerset, and his successor in office, the Duke of Northumberland. The result of this influence was the Second Prayer Book of King Edward VI.

II.

SECOND PRAYER BOOK OF KING EDWARD VI.

This was never adopted by Convocation, but it was approved by the King, and was adopted by Parliament in 1552,—and its use was to be enforced. Before it had been used very much, however, anywhere, and probably before it had been used at all in some places, the King died, Queen Mary succeeded him, and the Romish worship was restored.

The Book of 1552 is of great importance for two reasons: because, when taken in connection with the First Book, it shows the views and tendencies of the times; and because it was used as the basis of the subsequent revision in the reign of Elizabeth.

As compared with the Book of 1549, the chief points of difference are as follows: The title *priest* is in almost all cases displaced by that of *minister*. The eucharistic vestments were prohibited: the bishop could wear only a rochet; the priest or deacon, only a surplice. The altar was called a communion table, or simply a *table*, and it might stand "in the body of the church or in the chancel." The minister during the service must be turned "so as the

people may best hear." The titles "Morning Prayer" and "Evening Prayer" are substituted for Matins and Evensong. The title of the communion office is changed from "The Supper of the Lord and The Holy Communion, commonly called the Mass," to "The Order for the Administration of the Lord's Supper or Holy Communion." Morning and Evening Prayer, which in the first book began with the Lord's Prayer, were enlarged by prefixing certain sentences of Holy Scripture and the General Confession and Absolution. Alternate chants were also provided after the lessons. After the first lesson at Morning Prayer, the first Prayer Book required that the Te Deum should always be used except in Lent, when the Benedicite must be used. The second book required the use of the Te Deum daily throughout the year, but allowed the Benedicite to be substituted for it on any day. These services still end with the Third Collect; and the prayers for the Royal family and those in authority, are, as before, in the first part of the Communion office.

The place of the Litany was changed so that it came immediately after the daily services, instead of after the Communion Office,

as formerly; and its use was required on Sundays, Wednesdays, and Fridays, and "at other times when it shall be commanded by the Ordinary," that is, by the Bishop in charge.

In the Baptismal Service the Exorcism was ommitted, and trine immersion was no longer required. The ceremony of clothing the recipient "with the white vesture commonly called the crisome" was also omitted, and the anointing. Anointing was also omitted in the Office for the Visitation of the Sick; and the sign of the cross was to be omitted in Confirmation. In the Burial Service the prayers for the dead were omitted; and there was no especial provision for the celebration of the Holy Communion at a burial, as there had been in the first book.

In the Order for the Holy Communion the changes were very marked. The change in title has already been alluded to. The psalms at the beginning, called *introits*, were omitted, and have never been restored. The Commandments were inserted. The prayer "for the whole state of Christ's Church" was changed so as to be a prayer "for the whole state of Christ's Church militant here in earth." In this prayer the

petition for the dead was omitted, as also the thanksgiving for the "wonderful grace and virtue declared in all thy saints from the beginning of the world, and chiefly in the glorious and most blessed Virgin Mary, Mother of thy Son Jesus Christ, Our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs." There were other changes also in the prayers and in other parts of the service, and changes in the arrangement of the various parts. The Agnus Dei was omitted.

Unleavened bread was no longer required, nor the mixing of the wine with water. The rubrics in the first book requiring that the priest should not celebrate unless there were some one to communicate with him, were strengthened in the provision that there should be no celebration unless there were "a good number" to communicate with the priest. It was also required that all should communicate at least three times per year, of which Easter should be one. Reservation for the sick was prohibited, and it was declared that such of the elements as might be left after communion should be for the use of the curate.

Very noticeable was the change in the words to be used by the priest in delivering

the elements. In the first book: "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life."—"The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life." In the second book: "Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving."—"Drink this in remembrance that Christ's blood was shed for thee, and be thankful." The first formulæ were not inconsistent with transubstantiation; the second emphasized remembrance.

In the first book it was directed that "it is thought convenient the people commonly receive the Sacrament of Christ's Body in their mouths, at the Priest's hand," lest they might take it away and superstitiously venerate it. In the second book the direction was that "the minister" should deliver "the bread," and "the cup," "to the people in their hands, kneeling," evidently with a still stronger intent to guard against superstition. The communicants were still required to receive the elements kneeling, in spite of strong objections from some quarters; but there was a rubric called "the

Black rubric," from the color in which it was first printed, which was added at the very last moment, and at first inserted on a fly-leaf after some of the copies had gone through the press, the intent of which was to prevent any one from thinking that by being in a kneeling position he was worshiping the bread and wine as the actual body and blood of our Lord really present in them.

It seems to be the fashion among churchmen in these days to decry this second book, and to praise the first one as far superior; but in my opinion most of the changes which had been made were in the right direction. While there were errors and imperfections in the Book, and while it had been too much Protestantized, it was, nevertheless, a much more complete book than the first one, its theological errors were probably of a less injurious character, and it was absolutely free from anything which could foster superstition. It was the first book grown almost to manhood.

In regard to this book thus so far advanced towards completion, and in regard to the person to whom, more than to any

other one man, its excellencies were due, I cannot do better than to quote at large the words of Mr. Froude (Hist. of Eng., vol. 5, p. 364 f.):

"As the translation of the Bible bears upon it the imprint of the mind of Tyndal, so, while the Church of England remains, the image of Cranmer will be seen reflected on the calm surface of the Liturgy.

"The most beautiful portions of it are translations from the Breviary; yet the same prayers translated by others would not be those which chime like church bells in the ears of the English child. The translations, and the addresses which are original, have the same silvery melody of language, and breathe the same simplicity of spirit. So long as Cranmer trusted himself, and would not let himself be dragged beyond his convictions, he was the representative of the feelings of the best among his countrymen. With the reverent love for the past which could appropriate its excellencies, he could feel at the same time the necessity for change. While he could no longer regard the sacraments with a superstitious idolatry, he saw in them ordinances divinely appointed, and therefore especially, if inexplicably, sacred.

"In this temper, for the most part, the English church services had now, after patient labor, been at length completed by him, and were about to be laid before Parliament. They had grown slowly. First had come the primers of Henry VIII.; then the Litany was added; and then the first Communion-book. The next step was the Prayer-book of 1549; and now at last the complete Liturgy, which survives after three hundred years. In a few sentences only, inserted apparently under the influence of Ridley, doctrinal theories were pressed beyond the point to which opinion was legitimately gravitating. The priest was converted absolutely into a minister, the altar into a table, the eucharist into a commemoration, and a commemoration only. But these peculiarities were uncongenial with the rest of the Liturgy, with which they refuse to harmonize; and on the final establishment of the Church of England, were dropped or modified. They were, in fact, the seed of vital alterations, for which the nation was unprepared; which, had Edward lived two years longer, would have produced, first, the destruction of the church as a body politic, and then an after-fruit of reaction more inveterate than even the ter-

rible one under Mary. But Edward died before the Liturgy could be further tampered with; and, from amidst the foul weeds in which its roots were buried, it stands up beautiful, the one admirable thing which the unhappy reign produced. Prematurely born, and too violently forced upon the country, it was, nevertheless, the right thing, the thing which essentially answered to the spiritual demands of the nation. They rebelled against it, because it was precipitately thrust upon them; but services which have overlived so many storms speak for their own excellence, and speak for the merit of the workman."

III.

THE PRAYER BOOK OF ELIZABETH.

King Edward died on July 6, 1553, only about eight months after the publication of the Second Prayer Book, and before it had come into general use all over the Kingdom. On the accession of Queen Mary there was a restoration of Romanism, and the use of the English Prayer Book was prohibited.

On the accession of Elizabeth, in 1558, the Prayer Book again came into use, after a short delay. A committee for its revision,

however, was soon appointed, which was headed by Archbishop Parker. The design was to have a book which people of every shade of opinion could conscientiously unite in using.

The Prayer Book of Elizabeth was the result. This was issued in 1559, and was, as far as possible, a combination of the best features of both of those of Edward's reign. It resembled most the Prayer Book of 1552, which was made the basis of the revision, and the changes from that were very few, although very important.

One notable change was in the Litany, which had been restored to use before the other parts of the Book,—at first in the Royal Chapel, and then elsewhere,—by the omission of the petition for deliverance from "the tyranny of the Bishop of Rome and all his detestable enormities."

The most important changes were in the rubrics. In those at the beginning of the Order for Morning Prayer, the part was omitted which directs that "The Morning and Evening Prayer shall be used in such place of the Church, Chapel or Chauncel, and the minister shall so turn him, as ye people may best hear." The part was retained which directs that "the chauncels

shall remain as they have done in times past." The rubric prohibiting the use of the *sacrificial vestments* was omitted, and in its place was the following rubric: "And here is to be noted that the minister, at the time of the communion, and at all other times in his ministration, shall use such ornaments in the Church as were in use by authority of Parliament in the second year of the reign of King Edward the Sixth, according to the Act of Parliament set in the beginning of this book."

In the Order for the Holy Communion the "Black rubric" was omitted; and a very important change was made in the form for the Administration of the Elements, where the two clauses, from the books of 1549 and 1552, respectively, were combined, making the form as we have it now.

There were no other changes of importance.

It is thus seen that the Prayer Book of Elizabeth possessed all the excellencies of the second book of King Edward, and that the important changes were all in the direction of charity, of liberty, and of true Catholicity.

It ought to be mentioned that at the end of many of the prayer books were appended

certain "Godly Prayers," intended especially for the private devotions of the people, after the manner of the ancient primers. Other prayers were afterwards added to those first published, and also a musical version of the Psalms.

It may not be amiss to speak a word in this connection, in regard to the far-seeing Providence of God. The English Prayer Book has exercised an immense influence over the English people, an influence which, perhaps, in the broader sense, has only just begun. But the Prayer Book of Elizabeth, which has been the mother of all succeeding versions, was far better than either of the versions which had been put forth during the reign of Edward, and no one holds that it was not an improvement on its immediate predecessor. The second book of King Edward was not Catholic, and it did not pretend to be so. It was designed to conciliate the ultra-Protestants; and it must inevitably have alienated the Catholics. But, at the same time, it did not go so far as the ultra-Protestants desired it to go, not so far as they would have been likely to carry it if they could have had their way. A book of such a character, or any revision of it in the direction of Prot-

estantism, could not have been a rallying standard for Churchmen during the dark days of the Revolution and during the years which followed. And herein do I manifestly see the Providence of God; for it seems clear to me that this Book of Elizabeth never could have been produced if the reactionary reign of Queen Mary had not intervened, a reign which had removed the Book of King Edward, and had restored the Romish worship. Something of the kind was needed to make a truly Catholic revision possible and acceptable.

This book is rightly called the Prayer Book of Queen Elizabeth. While Cranmer still deserves the greatest credit for its literary and devotional character, to the great Queen is due the fact that it was made Catholic, and that it was given as a permanent heritage to the English Church and the English people. That the Queen took the part of wise statesmanship in thus endeavoring to unite the religious factions of her realm, cannot be doubted; but that *policy* was the only motive which actuated her, is beyond belief when one considers fairly the circumstances, and the influences which were brought to bear upon her.

The vast majority of the clergy, including nearly all the bishops, since they had been placed in their positions by the government of Queen Mary, were in favor of the Papal Supremacy. Even after the Act of Uniformity had been passed by Parliament, efforts were made to stay its execution. The Queen called together her Privy Council and the whole body of the Bishops, and other ecclesiastics of distinction, to confer with them on the religious situation. She met this assembly on the fifteenth day of May, 1559. In her address to them, she dwelt upon the Act of Supremacy, and appealed to them to aid her in "abolishing superstitution from the worship of the Church." In reply, Archbishop Heath rose, "in the name of God and the Church," and entreated her to reconsider her determination. He predicted the direful consequences if the See of St. Peter should cease to be obeyed. The Queen answered with a dignity and calmness that were wonderful in one so young, before such an assembly. Her words of courage and of piety on this occasion should excuse many a shortcoming. "As for me and my house," she said, "we will serve the Lord. My aim is to bind myself and my people to Christ, the King of kings, and not to the Roman See."

Henry VIII. denied the Papal Supremacy in England, as other Kings of England had done before him. Under Edward VI. the Church and its worship were made Protestant. The papal reaction came under Mary. And under Elizabeth the Church and its worship were again made truly Catholic, and were established on so firm a basis that the power of Rome could never overthrow them. Harsh things were done in the conflict, without doubt, and freedom of conscience often seemed to be well-nigh destroyed; but it was a life and death struggle, both for Church and State, against enemies unscrupulous on the one hand, and often factious and unreasonable on the other. "He that is without sin, let him first cast a stone."

The new order of things met with much opposition, of course, in certain quarters; but it was still in so many respects so similar to what had been, and there were so many motives of various kinds which contributed to its support, that from the country and the people at large it received general acceptance. Out of ninety-eight clergy in London, thirty-seven at first refused compliance; but out of the nine

thousand four hundred clergy in the kingdom, only one hundred and eighty-nine remained recusant. Those who continued obstinate were deprived of their livings.

The Act of Uniformity, which was published in the Prayer Book, provided "that if there shall happen any contempt or irreverence to be used in the ceremonies or rites of the Church, by the misusing of the orders appointed in this book, the Queen's Majesty may, by the like advice of the said commissioners or Metropolitan, ordain and publish such further ceremonies or rites as may be most for the advancement of God's glory, the edifying of His Church, and the due reverence of Christ's holy Mysteries and Sacraments." Under this clause the Queen soon issued a body of "Injunctions," to insure conformity in some essential particulars. One was in regard to the use of music in the service, and the singing of hymns at the beginning and end. Another was in regard to reverencing the name of Jesus in the services, by bowing and uncovering[1] the head whenever it should be

[1] It startles us to read that men commonly wore hats in church. It may have been for protection against cold.

pronounced, an ancient practice which had come to be somewhat neglected. There were other Injunctions less worthy of mention.

In 1561, a revised calendar was issued. In 1566, in reply to the demands of the Puritans, certain "Advertisements" were issued in regard to the use of vestments. These did not do away with the "ornaments rubric," which remained; but the surplice was declared to be a sufficient vestment for the clergyman. As a result, while the distinctive vestments were still allowed, their use came to be very rare indeed.

Very many special services for occasions of public national interest were issued during this long reign. Among them may be mentioned "A form of Prayer to be used twice a week during the Plague," issued in 1553; "A Thanksgiving to God for withdrawing and ceasing the Plague," in the same year; Forms of Prayer for "Preservation from the Turks," for "Preservation from the Spanish Armada," for "the Success of the French King," for "the Safety of the Queen," for "the Success of Her Majesty's forces;" and forms of Thanksgiving for various national deliverances.

Of course these did not alter the general character of the Prayer Book itself; they were merely temporary additions to it.

I have said that the Prayer Book of Elizabeth was Catholic. There were many ambiguous phrases and many alternative prayers. It was not, indeed, made for Papists, nor for heretics; but it was made for all Christians, for Catholics, for Lutherans, for Calvinists, for Zwinglians—for all true Englishmen,—that all might worship together in one great national Church of Christ, the Church of England. It was made as it was with this design and for this use; and as such, it was, as I have said, eminently satisfactory to the nation at large.

IV.

The Ultra-Protestants, however, were not pleased with this book. They were fast coming to the point of not wanting any Prayer Book at all—if they had not already reached that point. With them, altars, vestments, "stinted prayers," as old customs and old beliefs of almost every kind, without much discrimination, were "rags of Popery," and so were born of Satan and to be utterly condemned. Accordingly,

upon the accession of James I., in 1603, the Puritan clergy, as the least that they could do, made urgent but unreasonable demands for Prayer Book revision. They had some hopes of success, for the King had been brought up in Scotland by Presbyterians.

"The Millenary Petition," so called from the number of appended signatures, was presented to the King, in which it was stated that "more than a thousand" of his Majesty's subjects were "groaning as under a common burden of human rites and ceremonies," from which they prayed to be relieved.

The result was the Hampton Court Conference, an assembly of Puritan clergy summoned by the King to meet him at the palace of Hampton Court early in 1604, to discuss the grievances complained of. But the King was so displeased at the unreasonableness of the requests, that on the third day he broke up the meeting abruptly. No concessions of importance resulted; but under the clause of the Act of Uniformity which gave to the Crown discretion in such matters, the King, with the advice of a Commission of Bishops and Privy Councillors, caused a few slight changes to be made in the Prayer Book.

Of these changes, the one of by far the most importance was the addition to the Catechism of the latter part, respecting the Sacraments.

The Puritan clergy had not used the Prayer Book faithfully during the reign of Elizabeth. There were many substitutes for it, as well in her reign as in the reigns of James and of Charles I. Of those substitutes, one kind consisted in editions of the authorized Prayer Book from which various parts had been left out, and in which some verbal changes had been made. There is reason to suppose that the use of these books was generally connived at by the authorities. Other substitutes were various books formed on the model of Calvin's book in use at Geneva, and bearing more or less resemblance to Knox's Book of Common Order, which was used among the Presbyterians in Scotland. In 1584 an attempt had been made to get one of these books adopted by Parliament, in place of the Book of Common Prayer, the use to be enforced.

This opposition to the Prayer Book continued during the whole of the reign of

King James I, and that of his successor, Charles I.; but it was nearly forty years from the time of the Hampton Court Conference before it became completely successful.

Upon the meeting of the Long Parliament, on November third, 1640, measures were at first introduced looking towards a revision of the Prayer Book in the direction of Puritanism. In 1641 a committee was appointed for this purpose, and a great number of alterations were proposed. But when motions were entertained in the House of Commons which showed that conciliation was not possible, the attempt for it was abandoned. Very soon the use of the Prayer Book was prohibited altogether. There was a general overturn in Church affairs, and in methods of public worship. Fonts were removed from the churches. There was a wholesale destruction of Prayer Books, surplices and other vestments, organs, and other accessories to worship. Crosses and altars were removed from their places, and often were destroyed. Soon most of the Bishops were thrown into prison; and in 1642 the Puritans boasted that more than eight thousand of the clergy had been deprived of their positions, which had been filled by those of the opposite party. It was a way that they had in those days.

On July first, 1643, the "Westminster Assembly of Divines" was convened by the Parliament. Soon the "Solemn League and Covenant" was accepted from the Scottish Kirk. It was signed by the members of the House of Commons, in St. Margaret's Church, on September twenty-fifth, and it was afterwards sent to every parish in England and Wales, to be used as a test.

Among other things, this document pledged those who signed it to substitute Presbyterianism for the Church of England, and the Scottish "Directory for Worship" in place of the Book of Common Prayer. This measure was not finally adopted by both Houses of Parliament till January 3, 1645. The ordinance adopted by Parliament repealed the "Act of Uniformity," and enacted that the Book of Common Prayer should be "abolished," and the Directory "established and observed in all the churches within this kingdom." As the Act was not so generally obeyed, it was followed by another on August 23d, which prohibited the use of the Prayer Book either publicly or privately, and required all copies of it to be given up. Severe penalties were imposed. For the first offence there was a fine of £5; for the second

offense, a fine of £10; and for the third offense, the penalty was a year's imprisonment without bail or mainprize. Against those who refused to use the Directory there was a fine of £2 for each offense; and those who spoke or did anything against it, were to be fined from £5 to £50, at the discretion of the magistrate. The Bishops and the Church of England party had often been severe, and had perhaps exposed themselves to retaliation; but the severity and the tyranny were not all on one side.

We must be careful, in considering these times, not to confound questions of a civil and of a religious nature. We can believe in the divine character of the Episcopacy, without believing in the doctrine of the Divine Right of Kings as it was interpreted by Charles I. And we can be true to the Prayer Book, without ceasing to sympathize with Cromwell and the Puritans in their struggle for civil liberty. The best and noblest of God's creatures are often found amid very bad surroundings. The Son of God, although born in Bethlehem, was brought up at Nazareth. The Stuart kings had found the Church and its system ready to their hands, and it well might be that

they fain would use them to enslave the people. The people, on the other hand, loved liberty; and to such a degree that they came to hate those things which the kings had used, or could use, as instruments for tyrrany. And, so, for the Church and the Prayer Book the days were dark.

V.

But an end comes at last to all things evil; and upon the Restoration of Charles II., in 1660, the use of the Prayer Book was restored. The Puritan party, however, were still opposed to it, as of old; and if they must submit to its use, they were as desirous as ever that it be revised to meet their wishes. In order to satisfy their requests, or demands, the King, in accordance with the promise which he had made in his "Declaration from Breda," called together a large number of divines from both parties, to meet in conference at the Savoy Palace, or Hospital, in the Strand, London, to consider the questions relating to the Prayer Book and changes in the mode of public worship. This meeting is called "The Savoy Conference," and lasted from April 15th to July 24th, 1661.

The whole number assembled was forty-

two, twenty-one from each party. On the Church side twelve were bishops, headed by Accepted Frewin, Archbishop of York. On the Presbyterian side there was one bishop, Edward Reynolds, Bishop of Norwich. Sanderson, Cosin and Warren, were perhaps the most prominent on the Church side, which included also Pearson, Sparrow and Heylin. On the Presbyterian side the most prominent were Richard Baxter and Bishop Reynolds, together with Calamy and Lightfoot.

To facilitate business, the desires and reasons of the Nonconformists were first given in writing, and answers to them were then given in writing by the Church party. Some of these requests, or "exceptions," were of great importance, one requiring that the whole responsive system of the Prayer Book should be abolished—the Litany to be made into one long prayer, and nothing to be said in divine service by any one except the minister, unless it should be "Amen." Another request required the abolition of Lent and Saints' Days. But most of the "exceptions" were of a very frivolous character.

Richard Baxter, the author of "The Saints' Rest," offered a "Substitute for

the Prayer Book," which he himself had composed—in two weeks' time. But this "substitute" was not much more satisfactory to the Dissenters than it was to the Church party. The Dissenters seemed to be united in nothing except opposition, so that any concessions that could have been granted, short of complete abolition of the Prayer Book system, would have been agreeable only to a few. The concessions finally offered by the Church party were of very little importance. They are not worth recording here.

It was generally acknowledged, however, that the Prayer Book could be improved by some slight changes; and, accordingly, after the Conference was ended, the work of revision was committed to the Convocations of the two Provinces of Canterbury and York. Committees were appointed in the latter part of the year, which entered at once upon the work. Parliament also proceeded to frame an Act of Uniformity, to which the revised Prayer Book was to be attached.

Great care was taken in the revision, and the Act was not through Parliament, so as to receive the Royal Assent, until May 19, 1662. The Book was to go into use on

August 24th, ensuing, the Feast of Saint Bartholomew. Great care was taken in the arrangement of the text and in the printing. The changes made were quite numerous, about six hundred in all, but they were of a comparatively unimportant nature.

A new Preface was made. The original preface followed, as a chapter "Concerning the Service of the Church." The Psalter was hereafter to be bound up with the Prayer Book, just as the Ordinal had been previously. The extracts from the Bible, with the exception of the Psalter, the Ten Commandments, and some Sentences in the Communion Service, were taken generally from the version of 1611, that of King James. A Declaration in regard to kneeling, the substance of what was called "the Black rubric" in the book of 1552, was appended to the Communion office. The Prayers for the King and the Royal Family were for the first time placed in the Orders for Morning and Evening Prayer.

Many additions were made. The Prayer for all Conditions of Men, and the General Thanksgiving, both of which had been recently composed, the former by Dr. Peter Gunning, afterwards Bishop of Ely, and the latter by Edward Reynolds, Bishop of Nor-

wich, were now put into the Prayer Book for the first time, being placed among the Special Prayers and Thanksgivings. Two prayers for Ember Weeks were also added, a Thanksgiving for restoring public peace, and a Prayer for Parliament. The words "rebellion" and "schism" were inserted in the Litany.

One of the most interesting and most important of the additions is to be found in the Communion Office, in the "Prayer for the whole state of Christ's Church militant here in earth," where the words added may be regarded as a prayer for the righteous dead, and may be looked upon as a revised restoration of the words omitted from the first Prayer Book of King Edward: "And we also bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom."

Considerable changes were made in the Burial Service; and several additions were made in the Form for the Visitation of the Sick. And in the Order for Matrimony, besides other minor changes, the rubric requiring the persons married to receive the Holy Communion on the day of their mar-

riage, was practically abolished. There was also added a Form of Prayer to be used at Sea, and an Order of Baptism for those of Riper Years, a form which had evidently been made necessary by the neglect of Infant Baptism during the late disturbances.

None of the changes which had been made were radical; and they were important only as they tended to bring the book nearer to a perfect ideal. Some favor had been shown to the Puritans, but none to such of their objections as were foolish, trivial, or unchristian.

This revised Prayer Book adopted in 1662, is almost exactly the same as the English Prayer Book of to-day. Under William III. an attempt was made to revise it in such a way as to dilute its theology and to modernize its language; but, happily, it was unsuccessful. A few slight changes have been made since then, but they are not of general interest.

Very many special services have been used in the Church of England, for a longer or shorter time, as circumstances have made them seem appropriate. Some of those introduced during the reign of Elizabeth have

been mentioned. Among other minor ones were the "Service in Commemoration of the Fire of London," "The Office used at the Healing," and "The Form used at the Meeting of Convocation."

There were four called "State Services," which were of considerable importance, and which were bound up with the Prayer Book until the year 1859. These were the forms for the "Fifth of November," the "Thirtieth of January," the "Twenty-ninth of May," and for the "Accession of the Sovereign." That for the Fifth of November was for the discovery of the Gunpowder Plot, adopted in 1606. That for the Thirtieth of January was a service of Humiliation for the Execution of Charles I., and was adopted in 1661. It was revised under James II., in 1685. That for the Twenty-ninth of May was also adopted in 1661, and was in celebration of the Birthday of Charles II., and of his Restoration. That for the Accession of a Sovereign is a revision of the one first used in honor of the Accession of Queen Elizabeth. This form is still used, but without legal authority.

Many other forms for special days have of course been used, which have never been incorporated in the Prayer Book, such as

were the Services used at the Jubilee Celebration of Queen Victoria.

A most interesting form is one set forth to be used on account of the revolted colonies during the American Revolution. It included Prayers for the Church and Kingdom, for Unity, for Enemies; and, with these, special Collects were to be used for the success of the British Arms. It is pleasant to know that all of these prayers were of a character which does great credit to the goodness of the Church of England, and to the kindheartedness of the English people.

VI.

A book which had been of considerable influence in the revision of 1662, was the so-called Scottish Prayer Book of 1637. This book was a revision of the Book of James I., or of Elizabeth, made by Scottish Bishops, under the supervision of Archbishop Laud. Previous to its completion, the English Book had been used a very little in Scotland, and only a very little. This was the Book the use of which Charles I. attempted to enforce in Scotland. It was, of course, in the English language, and was specially prepared for use in Scot-

land. The chief reason for its preparation was that the acknowledged faults of the Book used in England might be corrected before its use was enforced in Scotland, because of the difficulty of making a revision after the Book had once been introduced. The design was "to make it as perfect as possible." The preparation of it occupied several years.

The attempt to enforce its use, however, met with no success. The clergy were assailed with stones and other missiles, even when conducting services in the Cathedral, and the Book never came into use. But, in spite of this rejection, it is generally acknowledged to have been an excellent book, which was superior to the English one in many respects, especially in the Communion Office. It has had a great influence upon all the other Prayer Books in the English language which have been made since its issue, and for that reason the labor expended upon it was not in vain.

This influence, first seen in the revision of 1662, appeared afterwards in various editions of the Prayer Book for use in Scotland, prepared by the "non-juring Bishops" who had gone there from England—and their successors. The best of these books, per-

haps, which was probably based upon the First Book of King Edward, was accepted for general use in 1764. It is of especial interest to us from the fact that through the exertions of these Scottish successors of the non-juring Bishops, by means of their influence with Bishop Seabury, the first American Bishop, who was consecrated by them, it had a very marked influence in the preparation of our *American Prayer Book*.

VII.

In the Irish Church, the English Prayer Book of 1662, with some changes and additions, was used until after the Disestablishment of the Irish Church, in 1870. Then revision seemed to be necessary; but it was not till 1877, after an exciting controversy of six years, that the revision was accomplished, and the new book, "According to the Use of the Church of Ireland," was published. It differs very much from the Book of the Church of England, and is even more decidedly anti-Roman in its tendency. It gets this character from the fact that Romanism is all about it, on every side, its active enemy. While it is undoubtedly better for Ireland than the English Book, and while it seems to be essentially superior

to it in many important respects, it is possible that on the whole it is not an improvement.

VIII.

For the sake of completeness, it may be well, at this point, to speak of the editions of the Prayer Book which have been used at various times, and in various places, by religious bodies which have not been in communion with the Church of England.

The unauthorized Books which were often used by the Puritans in the Church of England have been already spoken of. Besides these there have been several of a heretical nature. Perhaps the earliest of this kind was an Arianized Prayer Book, prepared in the early part of the eighteenth century by Dr. Samuel Clarke, who was at one time Chaplain to Queen Anne. This was followed, after many years, by the first American liturgy, which is known as the "King's Chapel Prayer Book," and was first published in Boston, in 1785, "for the use of the First Episcopal Church in Boston." It was prepared by the Rev. Mr. Lindsey, the rector of the church; and it has been spoken of as "The English Prayer Book, Arianized by Clarke, Americanized and Socinianized

by Lindsey." It was rightly denounced as heretical, and it never has had any extentensive influence. Other similar books have been published, one at Dunkirk in 1791, one at Bristol in 1830, and others at various times, which have been used with greater or less frequency by Unitarian congregations.

Very different from these is the Irvingite Prayer Book, prepared for and used by the followers of Edward Irving, "members of the Catholic and Apostolic Church."

The Methodist "Book of Discipline," also, is based upon the English Prayer Book; but, as is well known, it is rarely used as a Prayer Book except upon special occasions, and, even then, more after the manner of a "Directory of Public Worship."

There have been many other Protestant Books of Prayer and Books of Worship, of greater or less pretension; but the most of them have borne only the most remote relationship to the Prayer Book of the Church of England. One of these, however, lately published (1898) for use in the Churches of the Presbyterian Order, is a book of marked excellence, especially in the literary and spiritual character of its prayers.

And now let us return, for only a few

brief statements, to the present authorized Prayer Book of the Church of England. In 1872 an important change in the law was made, in the direction of flexibility in use. An amendment to the Act of Uniformity was passed through Parliament, and approved by the Queen, which allowed the use of shortened Forms of Morning and of Evening Prayer, according to a schedule annexed to the Act; also the use of special services for special occasions, and the use of an additional Form of Service on Sundays and Holy Days. It also provided that the Orders for Morning Prayer, the Litany, and the Holy Communion, might be used as separate services; and it allowed the preaching a sermon without previous service, on the condition "that such sermon or lecture be preceded by any service authorized by this Act, or by the Bidding Prayer, or by a Collect taken from the Book of Common Prayer, with or without the Lord's Prayer."

This Act, as is so often the case with such legislation, merely provided addititional legal sanction, if such should be required, for certain practices which had already become more or less prevalent; but, at the same time, it had a natural tendency to make an acceptable Book even more accept-

able, in many quarters, than it had been before. It was a long step, without doubt, in the right direction; for, really, such a Book needs no laws to make men love it.

Through all its career it has been a Book of Life, second only to the Bible, and most men have been attracted by it, if they have once felt its power. It has been much used, the world over, wherever Englishmen have gone. It has been widely used in missions to heathen lands; and for this purpose it has been translated into about three-score different languages. Its influence, everywhere, has been equalled only by its excellence.

PART III.

THE AMERICAN PRAYER BOOK.

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PART III.—THE AMERICAN PRAYER BOOK.

I. 1789.

We have now come to the American Prayer Book, that revision of the Book of 1662, in which we, as loyal Americans, are most interested.

Of course, the Book of 1662 was the one used in the Colonies. During the Revolution such changes were made in use, by various clergymen, as the changed conditions seemed to require. The prayers for the King and for the Royal Family were omitted by the patriots, and prayers for the Congress and for the country were generally substituted in their stead. But each clergyman did as seemed best to himself, or as seemed to be required by those to whom he ministered. There was no general agreement, just as there was no paramount authority. Many clergymen were loyal to the Crown, and continued to use the full English Service in spite of all obstacles and all dangers. This was especially the case among the clergy of New England, where

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the Church was more generally looked upon as a distinctively British institution. Others considered themselves bound to be true to the worship of the Church of England, on account of being in the service and pay of the Society for the Propagation of the Gospel. Some of these royalist clergymen left the country. Others remained, hoping for better times. In many cases, even where the clergymen remained, public worship was almost entirely suspended. But, after all these allowances have been made, it must be said that the majority of those clergy who were of American birth were patriots rather than royalists, just as was the case with their parishioners. They could be true to their Church and true to their country at the same time. They considered the Church to be Catholic, and not a mere tool of the British Crown. And so they generally kept to their work, where circumstances did not prevent, making such changes in the public worship as I have indicated.

But at length the War came to an end, and the country was independent. It was evident either that the Church in America must cease to exist on its Apostolic foundation, or that measures must immediately be

taken to complete its organization, and to legalize the necessary changes in public worship.

The first important step in this direction was taken by the Diocese of Connecticut, or rather by the clergy in the State of Connecticut, in sending the Rev. Samuel Seabury to England to obtain consecration to the Episcopate. But the laws in England were such as to prohibit the Bishops from consecrating without the Oath of Allegiance to the British Crown, which was of course out of the question in this case. Other objections were also made. But at length Seabury obtained what he wanted from the Scottish Bishops, the successors of the nonjuring Bishops of James II.; and on November 14, 1784, he was consecrated at Aberdeen, Scotland, by Bishop Robert Kilgour, of Aberdeen, the Primus, assisted by Arthur Petrie, the Bishop of Ross and Moray, and John Skinner, the Coadjutor-Bishop of Aberdeen.

At about this time, the fall of 1784, an informal Convention of the Church in America was held in New York, in which eight states were represented. At this Convention it was recommended as a "fundamental principle" of organization for the "Episco-

pal Church of the United States of America,"—"That the said Church shall maintain the doctrines of the Gospel as now held by the Church of England, and shall adhere to the Liturgy of the said Church as far as shall be consistent with the American Revolution and the Constitutions of the respective states."

The first regular General Convention of this Church was held in the following year, meeting at Philadelphia in September, 1785. Very soon after the assembling of this Convention, a Committee was appointed to make such changes in the Liturgy as were implied by the "fundamental principle" adopted in 1784, and also to consider the question of "such further alterations in the Liturgy as it may be advisable for this Convention to recommend to the consideration of the Church here represented."

The idea had gradually come to the front that it was a proper time to make a thorough revision of the Prayer Book. The Committee consisted of seven clergymen and seven laymen. The clergymen were Samuel Provoost, Abraham Beach, William White, Charles Henry Wharton, William Smith, David Griffith, and Henry Purcell. The laymen were James Duane, Patrick

Dennis, Richard Peters, James Sykes, Thomas Craddock, John Page, and Jacob Read. As a result of their labors, the changes rendered necessary by the War were "approved and ratified" by the Convention. Many other changes also were "proposed and recommended" for adoption at a subsequent Convention.

These latter changes were mainly the work of the Rev. Dr. William Smith, Bishop-elect of Maryland. To him, in connection with the Rev. Dr. White, of Pennsylvania, and the Rev. Dr. Wharton, of Delaware, the duty was assigned of preparing and publishing an edition of the Prayer Book thus revised. They were empowered to make "verbal and grammatical corrections," to prepare a Preface and a Calendar of Proper Lessons, and to publish such of the "reading and singing psalms" as they should think proper. The Book thus prepared by them, and published at Philadelphia in the spring of 1786, has always been known as "The Proposed Book."

In the meantime, the first American Liturgy, known as "the King's Chapel Prayer Book," which has been spoken of previously, had been published at Boston in 1785. King's Chapel was the oldest Epis-

copal church in Boston. Its congregations had been made up largely from the government officials and their families, and others who were loyal to the British Crown. After these had left the country, the church fell into the hands of Unitarians. The Prayer Book published by them had been revised in such a way as to leave out the doctrine of the Trinity. This Prayer Book was condemned by the Church at large. The Bishops refused to ordain the minister whom they had selected, Mr. Freeman; and from that time King's Chapel ceased to be in the communion of the Protestant Episcopal Church.

In the same year in which the "Proposed Book" was published, 1786, Bishop Seabury, also, in accordance with an agreement which he had made with the Bishops of the Scottish Church at the time of his consecration, published an edition of the Scottish Communion Office, and recommended its use to the churches in Connecticut. Bishop Seabury was not very favorable to many of the changes in the "Proposed Book." He thought that revision ought to be a work of time and great deliberation.

I will not give a particular description of the "Proposed Book." Many of its changes were incorporated in the revision which

was finally accepted. Of those which were not finally adopted, some were quite sweeping in their nature. Especially so was the omission both of the Athanasian Creed and also of the Nicene Creed, and of the clause in the Apostles' Creed concerning the Descent into Hell.

It was principally on account of these omissions that the English Bishops refused consecration to William White and Samuel Provoost, who had been elected Bishops of Pennsylvania and of New York, respectively, and whose consecration had been requested of them. This objection was removed in the General Convention of 1786, by the restoration of the clause omitted from the Apostles' Creed, and the insertion of the Nicene Creed after the Apostles' Creed, as an alternative. The legal objections to their consecration were also removed by Parliament; and soon afterwards, on February 4th, 1787, Bishops White and Provoost were consecrated at Lambeth Palace, by the two Archbishops and the Bishops of Bath and Wells and of Peterborough.

It seemed for a time as if schism might result from the friction which ensued between the two lines of Episcopal Succession. There was especial jealousy between Bishop

Seabury and Bishop Provoost, from the fact that they differed very much in theological tenets, and from the further fact that, while Bishop Provoost had been an ardent patriot, Bishop Seabury had been a staunch Tory, and, moreover, was still receiving a pension as a retired Chaplain of the British Army. But all these differences were at length healed before serious injury had resulted, through mutual forbearance and charity, and largely through the wise and Christian mediation of Bishop White.

In the meantime, the "Proposed Book" had not been accepted in all the States; and its use was gradually discontinued everywhere, as not being generally acceptable.

In the General Convention of 1789, after a satisfactory organization had been effected, the important work on hand was the settling of the question in regard to a Liturgy. The New England delegates proposed that the English Book should be taken as "the ground of the proceedings held, without any reference to that set out and proposed in 1785."

Others advocated that they should proceed "without any reference to any existing book, although with liberty to take

from any whatever the Convention should think fit."

A general agreement was arrived at, however, in which both parties seemed to have their way, and to be satisfied. Different committees were appointed for different parts of the Book,—"to prepare a Morning and Evening Prayer," "to prepare a Litany," "to prepare a Communion Service," etc. The phrase "to prepare" was used, instead of "to alter," as had been the phrase in 1785; but there was a general disposition not to vary from the English Book without good reason. "The Proposed Book" had much influence. The Scottish Book had its share, as well as the Book used in Ireland. And one cannot help believing that the "requests" formulated by the Puritans at the Savoy Conference, and urged at other times, were at last given the consideration which they deserved, and which they perhaps had not received in 1662.

The most important of the differences from the English Book were as follows:— The Athanasian Creed was entirely omitted. The Nicene Creed was to be used as an alternative for the Apostles' Creed, both in Morning and Evening Prayer and in the Communion Office. It will be noted that

the English Book has the Apostles' Creed in Morning and Evening Prayer, and the Nicene Creed in the Communion Office; and that it requires the use of the Athanasian Creed, instead of the Apostles' Creed, at Morning Prayer, on thirteen Feast Days. In the Apostles' Creed, an alternative phrase was allowed instead of the clause "He descended into hell," just as is the case in our Prayer Books at present. As to the chants, in Morning Prayer the *Venite* was slightly changed; the last verse* was omitted from the *Benedicite;* and the *Benedictus* was very much shortened, and was placed after the *Jubilate.* In Evening Prayer the *Magnificat* was omitted after the First Lesson, and the *Bonum est Confiteri* was inserted; after the Second Lesson the *Nunc Dimittis* was omitted, and the *Benedic, Anima Mea* was inserted.

In Morning and Evening Prayer also certain versicles were omitted; and the "Prayer for all conditions of men" and the "General Thanksgiving," taken from the "Prayers and Thanksgivings upon several occasions" in the English Book, were in-

* "O Ananias, Azarias, and Misael, bless ye the Lord; praise Him, and magnify Him forever."

serted in the same place which they now occupy. "A Prayer for the President of the United States and all in Civil Authority" was also inserted after the Third Collect, to be used at every Morning or Evening Service. This, of course, was used instead of the Prayers for the King and the Royal Family in the English Book. A Prayer for Congress, to be used during the sessions of that body, was put in the place of the "Prayer for the High Court of Parliament," on the model of which it was framed.

The title "Absolution," in Morning and Evening Prayer, was changed to "Declaration of Absolution," and an alternative form for such declaration was inserted, the same as that which is found in the Communion Office. In the Communion Office also, in the rubric before the form for Absolution, the words "shall say" are used, instead of the words "shall pronounce this Absolution." The Absolution in the Visitation of the Sick was omitted.

A considerable omission was for the first time allowed in the Litany. And in the Communion Office the omission of the Lord's Prayer at the beginning was allowed, when it had been said immediately before in Morning Prayer. The Creed also

could be omitted if it had been said immediately before. None of these omissions are allowed in the English Book, which sometimes makes their service seem tedious to Americans. The use of the "Gloria in Excelsis" after the Communion, which was required in the English Book, was also made optional.

Another very important change in the Communion Office has already been alluded to as having been brought about by Bishop Seabury, under the influence of the Scottish Bishops. It consisted in the restoration of the Prayers of Oblation and Invocation to their ancient place, immediately after the Prayer of Consecration, the place which they occupied in the Scottish Prayer Book. These had been omitted from the English Book since 1552, except that a part of the Prayer of Oblation, the greater part of it, was permitted to be used after the Communion, instead of before it; although even then the Prayer of Thanksgiving might be substituted for it. The Prayer of Thanksgiving was also *required* to be used, just as in the ancient form and in the Scottish. These changes and restorations are generally acknowledged to be a great improvement.

Other changes also were for the better,

and some of them were very significant. The words "here in earth" were omitted from the title of the Prayer "for the whole state of Christ's Church militant." The versicle, "Glory be to thee, O Lord," was inserted before the reading of the Gospel. In the Catechism, the words "verily and indeed taken," were changed to "spiritually taken." In the Baptismal Offices, the omission of the sign of the Cross was allowed. It was provided also that parents may be admitted as sponsors.

"The Form of Solemnization of Matrimony" was very much changed. The rubrics at the beginning were changed in such a way that the publishing of the Banns was not required, but "every minister" was left to the direction of the different laws "in the several states," "in everything that regards the civil contract between the parties." This, of course, was a change "incessitated by the Revolution." In the service itself, besides small verbal changes and other slight omissions, "the causes for which Matrimony was ordained,"* were

* First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of His holy Name.

Secondly, It was ordained as a remedy against

omitted in the Exhortation, and the whole of that part of the service after the Blessing, the benedicatory part of the English Service, which takes place at "the Lord's table," was omitted, together with the final rubric in regard to the reception of the Holy Communion "at the time of their marriage or at the first opportunity after their marriage." One sometimes wonders if all these omissions were really advisable. Plain speaking is often the best. And yet marriage ought not to be discouraged; and the greatest danger is not that people enter into marriage "wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding."

The Office of "Commination, or denouncing of God's anger and judgments against sinners," to be used on Ash Wednesday and at other times, was entirely omitted; and of course all the English State Services were omitted.

sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.

Ten Selections of Psalms were provided, any one of which could be used in place of the regular psalms appointed for the day.

In place of the various Acts of Uniformity, which are not always fully printed in the English Prayer Books at the present time, but are always understood to be in force for the clergy of the Church of England, there was published "The Ratification of the Book of Common Prayer." The place of the English Preface was filled with a new Preface by the revisers. The chapter in the English Book "Concerning the Service of the Church" was omitted, and that "Concerning Ceremonies," and also the "Table of Kindred and Affinity."

Several new forms were adopted. "A Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth and all the other blessings of his merciful Providence; to be used yearly on the first Thursday in November, or on such other day as shall be appointed by the Civil Authority," was adopted; and also Forms of Morning and of Evening Prayer to be used in Families; and a Form of Prayer for the visitation of prisoners. This latter form was similar to the one adopted in 1711 for the Prayer Book in Ireland, but it was

without the direct Absolution. The intention is, both here and in the Visitation of the Sick, that the Absolution shall be declared when the Holy Communion is administered.

There were also several important changes in the rubrics. The "Ornaments Rubric" of the English Book was omitted. This rubric had long before become a dead letter in England, although it is much quoted in these days, and has often been appealed to both in this country and in England since the Oxford Revival. But this omission really leaves the Church in America logically without any other law than custom in regard to the use of clerical vestments, and in regard to the adornment of chancels and the general arrangement of chancels and of chancel furniture. The use of an Altar or Communion Table is assumed; but the use of a surplice even, by the minister, as an appropriate vestment, is not required by rubric, nor by any other law of the Church except the law of custom and of fitness.

Other rubrics omitted from the English Book were as follows: the one which requires persons who wish to receive the Communion to give their names to the

Curate "at least some time the day before;" those in regard to a requisite number to communicate with the priest; the one in regard to the frequency of communicating; the one in regard to the kind of bread to be used; and the one in regard to the means of providing the bread and wine; the one also in regard to the disposition to be made of the bread and wine that are left, except that the regulation of the English Book is retained which requires that Consecrated Bread and Wine that are left after Communion, are not to be carried out of the church, but are to be consumed by the Minister and the other communicants, immediately after the Blessing. The one also in regard to the disposition to be made of the Offerings was omitted; and the one at the end of the Communion Office, formerly called "the Black Rubric," which gives explanations in regard to kneeling at the reception of the Elements.

Another rubric has been changed, also, in such a way as to allow the Ante-Communion Service to be said, not merely on the north side of the Table, according to the English Book, but either "at the right side of the Table, or where Morning and Evening Prayer are appointed to be said."

Besides these, there were also quite a number of other slight changes in the rubrics, in the various offices, as well as many slight verbal changes; but they are of comparatively little interest.

We have seen, however, that very many quite important but not serious changes were made in this revision, besides those which were necessitated by the Revolution.

A few of the alterations were not arranged satisfactorily until 1792. In this latter year, also, the Ordinal was adopted, without essential change except that alternative words were inserted, to be used by the Bishops at the ordination of Priests.

But while the Ordinal was not changed in substance, it was considerably changed in form and in the arrangement of its different parts. As it appears in the English Book it is much more compact, and there is much less repetition. In the American Book the Litany and Suffrages are printed separately, and also the Order for the Holy Communion. The intent may have been to give clearness to the different parts of the services, making them more easy to follow; but it is doubtful whether the end aimed at has been attained. In regard to the Litany

the separate printing may not make so much difference, except that the change seems to be needless; but the separate printing of the Order for the Holy Communion adds considerably to the bulk of the book, and it does not do any good except to keep one wondering why such repetition was deemed necessary, and to draw attention to the single word "Bishop."

In regard to the "Articles of Religion," without a settlement of which the work could not be called complete, there was considerable trouble and delay. The question was postponed from one Convention to another, until in 1799 seventeen Articles were reported by the Committee on that subject in the House of Deputies, and were referred by them to the consideration of the next Convention. It seemed impossible to agree upon any serious change in the Articles; and the result was that the next Convention, in 1801, adopted the Articles of the Church of England, with only necessary and trifling changes. There was this important difference, however,—that the clergy were not required to subscribe to the Articles, as is the case in England. But this difference is not so very important after

all; for, by the canons of the Church, no one can be ordained to its ministry until he has promised to conform to the "doctrines and worship of the Protestant Episcopal Church in the United States of America;" and this provision amounts to very much the same thing, practically, as subscription to the Articles of Religion set forth by the Church.

In 1799 a "Form of Consecration of a Church or Chapel" was adopted. In 1804 "An Office of Induction of Ministers into Parishes or Churches" was adopted, the title of which was changed in 1808, by substituting "Institution" for "Induction." Its use was not obligatory.

In general arrangement the American Book did not differ very much from its prototype. The Articles of Religion, however, were placed immediately after the Psalter. Then came the Ordinal; after that was placed the Form of Consecration of a Church or Chapel; and then came the Office of Institution.

Besides these various offices it was customary to bind up with the Prayer Books certain selections of the Psalms of David in

metre, after the manner of the version by Tate and Brady in the English Prayer Book, and also certain "Hymns to be used in Public Worship." Additional hymns adopted as late as 1865 were also bound up with the Prayer Book. But in 1874 a Revised Hymnal was adopted which was published separately from the Prayer Book, and from that time the publication of hymns and metrical psalms with the Prayer Book was discontinued. A revision of this separate Hymnal was set forth in 1892, at the same time with the last revision of the Prayer Book.

The Prayer Book which was substantially completed in 1789, and which was really completed in the years following, as has been narrated, proved to be eminently satisfactory. Almost every change had been for the better. We may well feel that the Holy Spirit had indeed been present, to direct, to sanctify, to govern.

Very important changes had been made, so that a very different book had been produced; and, yet, it was without doubt the same book, as the son may be the living image of his sire. For, in spite of all the differences, it could certainly be said with

truth, as it often has been said, and as is universally acknowledged to be the fact, that, in adopting the Prayer Book of 1789, the Churchmen of America succeeded in their intention and endeavor, stated when the revision was first entered upon, and afterwards restated in the Preface to the Book, and that they did not "depart from the Church of England in any essential point of doctrine, discipline, or worship, or further than local circumstances" required.

II. 1892.

The Prayer Book thus completed, the Prayer Book which so many American Churchmen, the fathers and mothers, and the grandfathers and the grandmothers, have loved so well, was not altered in any important particular until the late revision, which was fairly entered upon in 1883, and was completed in 1892, and which most Church people of the present day know something about.

In 1826, indeed, the House of Bishops recommended certain changes, principally with the idea of shortening the services, so as to take away any apparent reason for neglecting to read the Ante-Communion part of the Communion office on Sunday forenoons. But on further consideration it was deemed safer to let the Book remain as it was.

In 1853 also, a Memorial was presented to the House of Bishops, signed by Dr. Muhlenberg and others, the intent of which was to make the Church more Catholic in the matter of conferring Holy Orders, and to eventually unite all Protestant bodies in

the land in the Communion of the Holy Catholic Church in the United States of America, and to allow greater liberty, also, in the use of the Prayer Book and of its various services. No immediate result came from this Memorial, except that in 1856 a Declaration was made by the House of Bishops, to the effect that the Morning Prayer, the Litany, and the Communion Service were distinct services; that on special occasions the clergy might use such parts of the Prayer Book, and such lessons of Scripture, as they judged would tend most to edification; and that the several Bishops might provide special services for peculiar cases.

This was not legislation; but it almost had the effect of legislation, because no serious objection was made to it. It was an indication, also, that continued agitation might bring about all that the Memorialists desired. This proved to be the fact so far as the use of the Prayer Book was concerned, for all that the most of them could have desired in that matter was obtained in the Revision of 1892.

But this result was not brought about at once. In 1868, the Bishops, in reply to

another memorial asking for greater latitude in the use of the Prayer Book, voted unanimously that such latitude as was asked could not be allowed with safety, or with proper regard to the rights of the congregations.

The matter of shortened services was discussed again in 1877,* however, and led to a proposal in the next General Convention, in 1880, that the "Ratification" of the Prayer Book should be so amended

* Dr. Wm. R. Huntington introduced the following resolution in the House of Deputies:

"*Resolved*, The House of Bishops concurring, that a joint committee, to consist of seven Bishops, seven presbyters, and seven laymen, be chosen, to consider and report to the next Convention what changes, if any, are needed in the rubrics in the Book of Common Prayer, in order to remove existing differences of interpretation, to amend the Lectionary, and to provide, by abbreviation or otherwise, for the better adaptation of the Services of the Church to the wants of all sorts and conditions of men."

This resolution was referred to the Committee on the Prayer Book, of which Dr. E. E. Beardsley, of Connecticut, was Chairman. This Committee reported to the same Convention, and recommended that it be discharged from further consideration of the subject. The recommendation was adopted.

as to give the liberty desired. But this proposal was fortunately defeated in the Convention of 1883. In this Convention, of 1883, something was granted in the direction of liberty by the adoption of three rules in regard to the use of the Lessons, which had the general effect of legalizing some of the points set forth in the Declaration made by the House of Bishops in 1856.

At this point I wish to make a few statements in regard to the Lectionary. The practice of reading portions of Holy Scripture in the public worship of the Christian Church was inherited from the synagogue worship, in a way very similar to that in which Christian prayer and Christian praise were inherited from that. It is not known how early fixed lectionaries came into use, but some traces of appointed lessons are found in writers of the Fourth Century, and their use as early as the Fifth Century is not questioned. A lectionary is still extant which is more than 1200 years old.

During the middle ages it was the custom in the monasteries to read the whole Bible through once in every year, including the Apocryphal books; and, besides this, to read very freely indeed from the traditional

and often grotesque Lives of the Saints. Perhaps I ought to say, rather, that the lectionaries provided all this reading; because it is undoubtedly true that in most monasteries, for a long time preceding the Reformation, it was the custom to read only a part of the lessons assigned, in many cases only a very small part, a few verses.

Of course the Reformation changed all this. The Lives of the Saints were dropped out of the Lectionary altogether, and only a few selections were retained from the Apocryphal books, which latter the Church of England declared were not inspired, but were worthy to be held in respect and to be used to a limited extent, "for example of life and instruction of manners."

With the Prayer Book of 1549 a lectionary was adopted of such a character that the Old Testament should be read through once every year, except the more obscure parts of it, and the New Testament three times every year, except the Apocalypse,—which was omitted because of the difficulty of comprehending it. A system of Proper Lessons was provided also for the Feasts and Holy Days, to take the place of a part of the regular lessons for those days in the Calendar,—generally of the first lessons at Morning Prayer, and of some of the others.

In Elizabeth's Prayer Book much the same arrangement was retained in the Calendar; and Proper Lessons were also provided for the Sundays, as well as for other Holy Days,—the first lessons at both Morning and Evening Prayer, and some of the others,—in very much the same way as in the preceding book, except that they were put in a different place. In the Prayer Book of 1549 they had been given in connection with the Introits, Collects, Epistles, and Gospels, while in Elizabeth's Prayer Book they were placed in a table by themselves.

This arrangement, for the Calendar and all, was changed but very little for the Prayer Book of 1662, and it was retained in use in the Church of England until 1871, when the Lectionary was rearranged, on much the same principles as before, but in such a manner that the New Testament was to be read through twice every year, by the Calendar, instead of three times as formerly. This Lectionary was to be optional with the old one until 1879, and then the old one was to be done away with.

In this country the Lectionary of the "Proposed Book," published in 1786, was considerably different from that in the Eng-

lish Book. In 1789 a new table of Lessons was adopted for Sundays, and that of the "Proposed Book," with some changes, was adopted for the Calendar. The lessons were shorter than in the English Lectionary, more appropriate chapters were chosen for the Sundays, and special second lessons were appointed, from the New Testament, for Sundays, both for Morning and for Evening.

In the General Convention of 1877 a vote was passed permitting the use of the English Lectionary of 1871, and a table of lessons was adopted for the forty days of Lent. But in 1880 new tables were adopted, both for Sundays and Holy Days and for the General Calendar, the use of which was made discretionary; and in 1883, this Lectionary, with some amendments, was permanently adopted in place of the Lectionary of 1789. The three rules in regard to the use of the Lectionary, which were also adopted in this Convention, and to which I have referred, are still in force, and are as follows: "If in any Church, upon a Sunday or Holy Day, both Morning and Evening Prayer be not said, the Minister may read the Lessons appointed either for Morning or for Evening Prayer."—"At Evening

Prayer on Sunday, the Minister may read the Lesson from the Gospels appointed for that Day of the Month, in place of the Second Lesson for the Sunday."—"Upon any Day for which no Proper Lessons are provided, the Lessons appointed in the Calendar for any Day in the same week may be read in place of the Lessons for the Day."

So much for the Lectionary. Perhaps I have made too long a digression; but in an account of the Prayer Book such as I am giving, what I have said here in regard to the Lectionary needed to be said somewhere. I will now return to the subject of Prayer Book revision.

The Book of 1789, which had been used so long, was indeed a good book, and all felt that it was; but people had changed in a hundred years, and circumstances had changed; and there are very few things in the world any way, however good, that cannot be improved. The agitation in favor of revision, which had been going on so long, was at length to bear fruit. In the General Convention of 1880—the Convention in which it had been voted not to amend the "Ratification" of the Prayer

Book, and the one immediately preceding that in which the new Lectionary was adopted, and the three rules in regard to the use of the Lectionary, the rules allowing a certain amount of discretion in the use of the Lessons, which I have just given, —a resolution was passed providing for the appointment of a joint committee, consisting of seven bishops, seven presbyters and seven laymen, to consider and report to the next General Convention, "Whether the changed conditions of the national life do not demand certain alterations in the Book of Common Prayer, in the direction of liturgical enrichment and increased flexibility of use."

The mover of the resolution was the Rev. Dr. Wm. R. Huntington, of Massachusetts, now of New York City. The resolution was introduced on October 14th, the ninth day of the session. It was considered and voted upon on the 17th day of the session. The majority in favor of it was large. Of the Clergy, forty-three dioceses were represented. Thirty-three voted for the resolution; nine voted against it; one was divided. Of the Laity, thirty-five dioceses were represented. Twenty voted in favor of it; eleven voted against it; four

were divided. On the next day the House of Bishops concurred in the resolution.

The following were appointed on the Joint Committee: Bishop Williams of Connecticut, Bishop Lay of Easton, Bishop Stevens of Pennsylvania, Bishop Coxe of Western New York, Bishop Young of Florida, Bishop Doane of Albany, and Bishop Huntington of Central New York; the Rev. Dr. Wm. R. Huntington, the Rev. Dr. E. A. Dalrymple, the Rev. Dr. D. R. Goodwin, the Rev. Dr. Morgan Dix, the Rev. Dr. Edwin Harwood, the Rev. Dr. Joseph F. Garrison, the Rev. Dr. Francis Harison; and Messrs. Hamilton Fish, Henry Coppée, Hugh W. Sheffey, E. T. Wilder, John W. Andrews, James M. Smith, and Hill Burgwin.

The Committee organized by the choice of Bishop Williams as Chairman, and the Rev. Dr. Wm. R. Huntington as Secretary. Early in 1881 the work of review was distributed among three sub-committees, and the following resolutions were adopted by the Joint Committee:

(*a*) "*Resolved*, That this Committee asserts, at the outset, its conviction that no alteration should be made touching either statements or standards of doctrine in the Book of Common Prayer."

(*b*) "*Resolved*, That this Committee, in all its suggestions and acts, be guided by those principles of liturgical construction and ritual use which have guided the compilation and amendments of the Book of Common Prayer, and have made it what it is."

A majority of this Joint Committee had not been in favor of revision when appointed; but they all signed the Report which was presented to the Convention of 1883, with the statement, however, that none of the members of the Committee were bound, unreservedly, to the support of every addition or change proposed.

The Committee presented thirty-three resolutions, embodying one hundred and ninety-six additions or changes; and there was annexed to the Report a sample Prayer Book, showing how the Prayer Book would appear if all these changes proposed were approved and finally adopted. This book was called "The Book Annexed."

In accordance with the Constitution of the Church, the changes proposed in this Convention and approved by it were then made known to the dioceses, and came up to be "finally agreed to, or ratified," in the next Convention. A few more than half of the changes approved in 1883, were adopted

in 1886. In 1886 the Joint Committee of twenty-one was reorganized, and was reduced to fifteen. The Rev. Dr. Huntington, the original mover of the Resolution, the Secretary of the Committee, and the great champion of revision, refused to be a member of the reorganized Committee.

Other changes, eighteen in number, were proposed and approved in 1886, all of which were ratified in 1889; in which latter Convention, also, fifty-two other changes were proposed and approved.

But the work of revision had already lasted longer than had been anticipated, and all were getting tired of it. Many complaints were made, especially by the laity, that it was difficult to tell what was proper in ritual and what was not proper, and that it was difficult for any one not familiar with the Prayer Book to follow the minister intelligently. These complaints were not entirely justified; and, still, the whole Church had come to the conclusion that the Revision of the Prayer Book must end with the next Convention. Accordingly, a Committee was appointed in the Convention of 1889, to prepare, and present to the Convention of 1892, a new edition of

the "Standard Book of Common Prayer." This Committee consisted of Bishop Doane of Albany, Bishop Perry of Iowa, Bishop Potter of New York; the Rev. Dr. Wm. R. Huntington, the Rev. Dr. Samuel Hart, the Rev. Dr. J. S. Kedney; and Messrs. J. Pierpont Morgan, Joseph Packard, Jr., and Samuel Eliot. It was the duty of this Committee to embody in the Book such alterations and additions as had been already approved of and were presented for ratification by the Convention, together with such verbal changes as might be necessary to insure grammatical correctness,—and to secure accuracy and taste in printing. Of the fifty-two changes proposed and approved in 1889, forty-three were adopted or ratified in 1892.

With this General Convention of 1892 and the subsequent publication of the Standard Revised Book, the work which had been going on for twelve years was brought to a close. It differed from other revisions in the fact that it occupied so much time, that so much care and labor had been bestowed upon it by so many, and that during its progress it was subjected to such severe criticism at every

step, and that it was secured in spite of continued and persistent opposition from conservatives.

The excellence of the results obtained, however, were doubtless due, on the whole, quite as much to the Conservatives as to any other school of thought in the Church. Criticism had generally been judicious and reasonable. The whole work had been conducted in a conservative and Catholic spirit; and, while during the progress of the work there had been sharp differences of opinion, there was general agreement at the end.

Great credit for the completed work is due to the Church at large, to the various members of the General Convention while the work was in progress, and in particular to the members of the various Committees which had the work especially in charge. The individuals whose work and advice were particularly helpful, were, perhaps, Bishop Williams, Bishop Doane, Bishop Perry; the Rev. Morgan Dix, D. D., the Rev. Samuel Hart, D. D., who is the present Custodian of the Standard Book of Common Prayer, and, above all, the original mover of the Resolution for Revision, the Rev. Wm. Reed Huntington, D. D., who continued to the end to be most zealous

and active in the work, and to whose liturgical knowledge and taste, to whose readiness and ability in debate, and to whose Catholic and comprehensive liberality of mind and heart, the Church will be greatly indebted as long as the American Prayer Book of 1892 shall be used.

The Book itself, as it is to-day, is of course not perfect; but it is certainly the result of a very successful attempt towards a perfection which must be always unattainable.

In regard to the whole number of changes of every kind which were made, it is not easy to give them correctly, except by mentioning each one in particular, which is not desirable in a work of this kind. But even if they were all given in particular, the number of them might still be in dispute. As they appear in the records of the General Convention, as reported to the Clergy by the Secretary of the House of Deputies, the Rev. Charles L. Hutchins, D. D., they number altogether one hundred and sixty-three; but a critic carefully comparing the revised Book with its predecessor, might consider them to be somewhat more numer-

ous, from the fact that a change as voted by the Convention often implied and required more than one change in the Book itself.

But while the changes are so many in number, they are of such a character that, to the casual critic, they appear to be much fewer than they are; and if a few printed slips of corrections are pasted into the old books, one at all familiar with the services finds little difficulty in using them along with the new books; and many have been disposed to say, "Since the changes made have been so few and so really trifling, what was the need of such a labor in revising, and of keeping the Church in such uncertainty so long?"

But, in spite of this criticism, the changes and additions made were very important, and were well worth all the labor and the trouble. I will briefly call attention to the principal ones. Any person interested, however, will find it very much to his advantage to compare the two editions for himself.

In the introductory portion, under the title, "Concerning the Service of the Church," it is stated that the "Order for Morning Prayer, the Litany, and the Order for the

Administration of the Holy Communion, are distinct services, and may be used either separately or together, *Provided*, that no one of these services be habitually disused;" that the Litany may be used in the evening as well as in the morning; that "On any day when Morning and Evening Prayer shall have been said or are to be said in church, the minister may, at any other service for which no form is provided, use such devotions as he shall at his discretion select from" the Prayer Book, subject to the direction of the Bishop; and that, for special occasions for which no service has been provided, any Bishop may set forth, for his own diocese, such forms "as he shall think fit." These regulations were almost exactly the same as the Declaration issued by the House of Bishops in 1856, except as regarded the Lessons,—and these had already been provided for in 1883, when the new Lectionary was adopted.

The Selections of Psalms in the old Prayer Book were all omitted, and, in the Order how the Psalter is appointed to be read, the number of Selections in the Table of Proper Psalms on certain days was increased from six to sixteen; and also a table of twenty Selections of Psalms was given, any one of

which might be used in place of the regular allotment of Psalms in the Psalter for the daily service. In the Psalter, the numbers of the Psalms were to be printed in common numerals, instead of Roman ones; and the verses of Psalm 119 were to be numbered continuously; and in the allotment of Psalms for the 29th day, also, the one which had been the last in the number for Morning Prayer was to be placed among those for Evening Prayer.

The following paragraph in regard to Hymns and Anthems was inserted in the introductory matter, just before the Tables of Lessons of Holy Scripture: "Hymns set forth and allowed by the authority of this Church, and Anthems in the words of the Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after sermons." This paragraph, however, did not provide for the introduction of any new custom, but was merely the acknowledgment of an old one.

New Tables for finding the Dominical or Sunday Letter, Easter Day, etc., were also substituted for the old ones.

In the Order for Morning and for Evening Prayer, quite a number of new Introductory

Sentences of Holy Scripture were inserted, many of them being marked as appropriate for certain Holy Days.

The rubrics in regard to the Glorias were changed, and the "Gloria in Excelsis" was omitted from the Order for Morning Prayer and was inserted in the Order for Evening Prayer, in a similar position.

The positions of the chants after the Second Lesson in Morning Prayer were interchanged, the Benedictus being placed before the Jubilate. The whole of the Benedictus was printed, with a provision that the latter portion of it might be omitted except on Sundays in Advent. In Evening Prayer the Magnificat and Nunc Dimittis were restored, to be used after the First and Second Lessons respectively, and each was to be printed before the other chants which might be so used, these latter remaining as they were.

In the Apostles' Creed the word "again" was inserted, or restored, in the clause, "He rose again from the dead."

For Evening Prayer, also, new versicles were inserted immediately before the prayers, and a change was made in the Collect for Aid against Perils, and also in the Prayer for those in Authority.

In both Morning and Evening Prayer a bracketed clause was introduced into the Prayer for All Conditions of Men, and a marginal note was added as to its use; and a similar clause was also inserted in the General Thanksgiving, with a similar marginal note.

All the rubrics which allow omissions in Morning and Evening Prayer were introduced at this time, except the one in Morning Prayer which provides for the case when the Litany is read, which had at the first been adopted from the English Prayer Book, and except those also which allow the omission of the Collect for the Day. The omissions may be quite numerous.

In Evening Prayer, on any day, permission was given to omit the General Exhortation, the minister saying, instead thereof, "Let us humbly confess our sins unto Almighty God," and "on days other than the Lord's Day, he may, at his discretion, pass at once from the Sentences to the Lord's Prayer." And after the Third Collect there is the rubric, "The Minister may here end the Evening Prayer with such Prayer or Prayers, taken out of this Book, as he shall think fit."

In Morning Prayer, on any day not a

Sunday, the minister may omit the Exhortation, saying instead thereof, "Let us humbly confess our sins unto Almighty God," and he may end the Morning Prayer with the Collect for Grace, and 2 Corinthians 13, 14; and on any day when the Holy Communion is immediately to follow, he may pass at once from the Sentences to the Lord's Prayer, and may end the Morning Prayer with the Prayer for the President of the United States and All in Civil Authority.

Many of these omissions were in the line of return to the custom of the days of Edward and of Elizabeth. A return to the present custom of the English Prayer Book was the rubric in the Order for Evening Prayer, allowing the use of an anthem immediately after the Third Collect.

In the Litany a new petition was introduced, "That it may please thee to send forth laborers into thy harvest." The permission to use the Litany at Evening Prayer, introducing it after the Third Collect, and also to use it as a distinct service by itself, has already been spoken of.

Several new Prayers and Thanksgivings upon Several Occasions were adopted,—Prayers "For the Unity of God's People," "For Missions," and two "For Fruitful

Seasons," the latter "To be used on Rogation-Sunday and the Rogation-days"; and a Thanksgiving "For a Child's Recovery from Sickness." The rubric provided that the Thanksgivings should be used *after* the General Thanksgiving, instead of before it, as formerly.

A Penitential Office for Ash Wednesday was also adopted, which is essentially the same as the last part of the Commination Office of the English Prayer Book, that service with the Commination part, or threatening part, omitted; and a rubric was inserted permitting its use at other times at the discretion of the minister, as is the case with the Commination Office.

As to the Collects, Epistles, and Gospels, some changes were made in the *arrangement* of some of those for Holy Days, and in the rubrics for their use.

The title of the Collect, Epistle, and Gospel, for "The Twenty-fifth Sunday after Trinity," was changed to "The Sunday next before Advent," and a rubrical change was made to correspond with this new title. A Collect, Epistle, and Gospel, were provided for the Feast of the Transfiguration, which was appointed to be celebrated on the Sixth of August; and new additional Collects,

Epistles, and Gospels, were provided for use at Early Celebrations on Christmas Day and on Easter Sunday.

Some changes were made in the Communion Office. The Doxology was omitted from the Lord's Supper at the beginning of the service. Immediately before the Decalogue the following rubric was inserted: "The Decalogue may be omitted, provided that it be said once on each Sunday. But Note, that whenever it is omitted, the minister shall say the Summary of the Law, beginning, Hear what our Lord Jesus Christ saith." And after the Summary of the Law there is the following: "Here, if the Decalogue hath been omitted, shall be said,

Lord, have mercy upon us;
Christ, have mercy upon us;
Lord, have mercy upon us."

The Nicene Creed was printed where it would properly come in the service, preceded by a rubric directing that it *shall* be said on five Feast Days in the year, "Christmas-day, Easter-day, Ascension-day, Whitsunday and Trinity-Sunday."

Before the Offertory Sentences a rubric was placed to the effect "that these sentences may be used on any other occasion of Public Worship when the alms of the

People are to be received,"—and several new Offertory Sentences were introduced. There is a rubric also allowing the singing of a "Hymn, or of an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer," while the offerings are being presented.

The two "Warnings" for the Holy Communion were removed from their former place, immediately after the Prayer for Christ's Church militant, to a place at the end of the service; and it was provided that the Exhortation to the Holy Communion "may be omitted, if it hath been already said on one Lord's Day in that same month."

The first of the rubrics before the receiving of the Holy Communion, was changed so as to provide, not that a Hymn *shall* be sung at that point in the service, but that one *may* be sung. And in the rubric following that one, the clause was inserted, "And sufficient opportunity shall be given to those present to communicate."

In the various Special Offices quite a number of changes were made, the most of which were of no very great importance, but all of which, possibly, would be considered as slight improvements by almost any one who would take the trouble to compare the

two books. In the Order of Confirmation a short Lesson was introduced (Acts 8: 14–17). In the Order for the Burial of the Dead, besides several comparatively unimportant changes, an improvement was made by the provision of Additional Prayers.

As to the Articles of Religion, also, it was provided that they should be printed by themselves, at the end of the Book, with a distinct title-page.

During the progress of revision, and before it was completed, the various changes made were at once brought into use by the clergy as soon as they had been finally adopted. The old Prayer Books, however, were still used. As I have said, the changes were not of such a character as to make this difficult for the congregations, and the clergy found it easy to keep the books which they themselves used revised to date by the use of printed slips as stickers. The editions of the Prayer Book published at the time were usually provided with an appendix which set forth the changes which had been already made, and many of them also had the full revised Order for Evening Prayer, the Service in which the greatest changes occurred, bound up with them.

Pamphlets were also issued, principally for the convenience of the clergy, which contained the revised forms of the offices most commonly used.

But as soon as the revision was finally completed such devices were very soon discarded. Large editions of the revised Book were published, and before many months had passed these took the place of the old Books almost everywhere.

There was general satisfaction with the result which had been achieved. The new Prayer Book was looked upon by all Churchmen, of every school, as the ideal of what an American Prayer Book should be.

One important result of revision had not been contemplated at first, except by the far-seeing few. It arose from the attention which had come to be bestowed upon the Prayer Book by members of other bodies of Christians. The work of revision, extending over so many years, had caused a general interest in the Book. Those who had known very little about it before came to know more about it,—very largely, at first, because of curiosity;—and the more they came to know about it, the better they came to like it. Churchmen themselves, also,

did more than they had done before towards having it distributed as widely as possible. And increased knowledge of the Prayer Book caused the Church that used it to be better known, better understood, and more widely and more highly appreciated.

CONCLUSION.

The Advantages of a Liturgy.[1]

And now, before concluding this brief Story of the Prayer Book, I wish to say a few words in regard to the advantages of a Liturgical form of worship. So much has been said in this land and in this language against "stinted Prayers," and against what has been called "the slavery of formalism," that what little I shall say in defence of the use of a Liturgy in religious worship, will certainly not be deemed out of place.

I will begin by saying that I would not for a moment be understood as implying that one ought never to pray to God except when he uses a prepared formula. Far from it. Any Christian should often pray for what he feels at the moment that he needs, and he cannot stop to ransack his memory for a particular form to fit the occasion and the need. And so of nearly all our personal prayers to God—when we pray by ourselves. We wish for specific things, and God wishes us to ask for them in a definite way, however awkward and un-

[1] Of course it will be seen that no attempt is made at a complete discussion of this subject.

couth our words may be. The lisping of a child, the cry of agony, the unuttered yearning,—he hears them all, and understands them. They are unspeakably pleasing to him, and he answers them with an infinite wisdom and tenderness. All that is granted, and always has been granted by almost everybody. It would not be worth while to speak of it if it were not true that the views of the advocates of Liturgical worship are often so woefully misunderstood. And I would not say, either, that one should never, even in public, pray with words of his own which come to him at the moment. Common sense and good taste, and a proper regard for the necessities of the occasion and for the fitness of things, may be safely trusted to lead one in all matters of that kind. Liturgies were never made to keep people from really praying, as would be the case if one were never to pray except with a Liturgy; but they were made and intended to help men to pray and to worship together. A Liturgy, indeed, may often be helpful in private worship and prayer, especially in the private worship and prayer which ought to take place at stated times; but it is public worship for which Liturgies were at first devised, and for which they have been used.

The great designs of Public Worship are to honor God, and to develop the souls of the worshipers by spiritual food, spiritual exercise, and spiritual instruction; and, in all this, while the worshipers are thus brought nearer to God, to have it come about that they are also brought nearer to each other. These great ends are attained by a Liturgical worship much more readily and naturally than in any other way. A good Liturgy contains many of the loftiest thoughts of many of the best and most devout through all the ages,—together with Holy Scripture and pure Christian teaching, well calculated to instruct and elevate the soul. And such a Liturgy is so comprehensive in its character, that every desire and hope and aspiration common to all men, everything which the individual can possibly desire, or hope for, or yearn for, is comprehended and enfolded in its prayers and praises. It is not that the Minister is worshiping in public, so that the people may hear him, as is so often the case in so-called extemporaneous worship, but that the Minister is leading the people in Common Worship, while his individual thoughts and feelings are sunk and buried among the thoughts and feelings which are common to all.

Of course, the one thing most needed, as in all divine worship, is sincerity, sincerity as well as humility and reverence, for they that worship God should worship him "in spirit and in truth;" and there is nothing in our noble Liturgy to prevent that, while there is everything to foster and develop it.

Our Liturgy is indeed all that can be desired, from a literary and from an artistic point of view, and it is not the worse for such excellencies; but its great glory is that it is helpful to the soul. It tends to develop humility, reverence, and every Christian grace. It tends to give nourishment to the soul, and to increase its strength and spiritual growth. It tends to bring those who use it into communion with each other, and into communion with the God they worship. And when it is used with sincerity, with reverence, and with humility,—and with faith and hope and love,—it cannot fail to be pleasing to the One who has the most complete and the most accurate knowledge of all the secrets of the human heart, and who is always pleased by the sincere and devout worship of his earthly children.

Let us be thankful, then, that we have such a Liturgy, and let us use it devoutly and earnestly as a gift from the Author of

all good. And while we thus use it, not indeed as slaves, but as freemen, we shall honor God, we shall benefit ourselves, we shall help the world.

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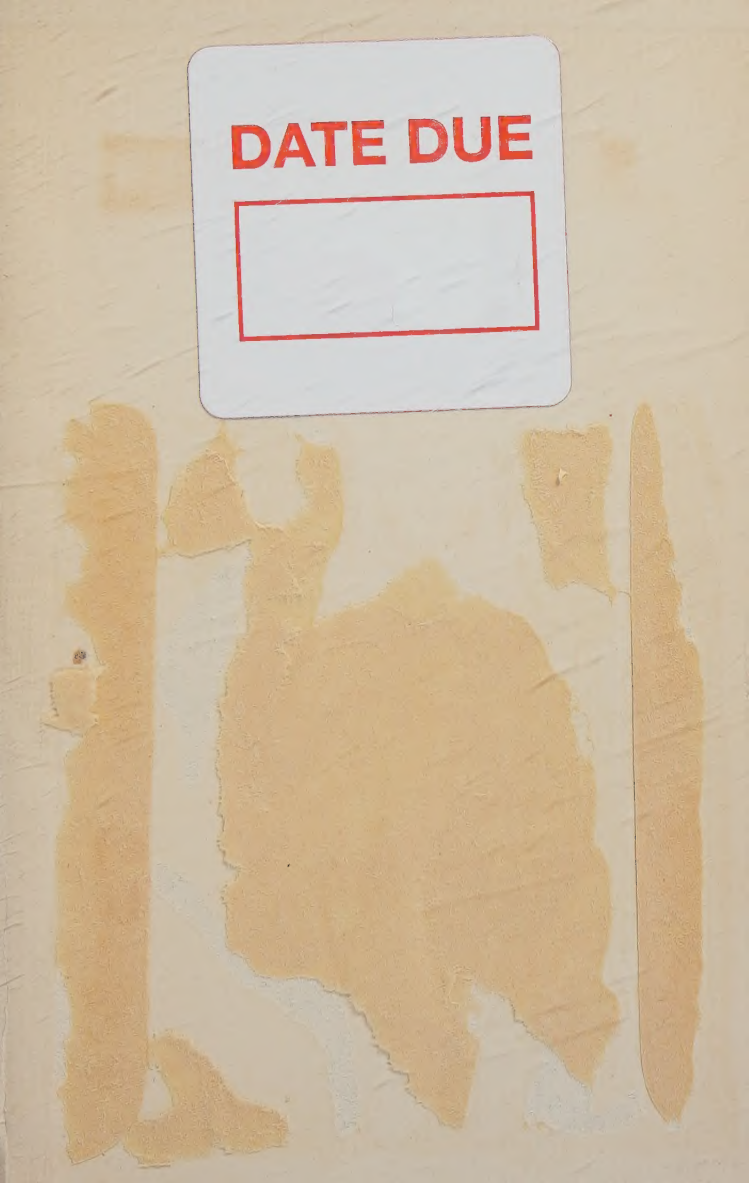

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